Moral Department.

"Proclaim Liberty throughout all the land, unto all the inhabitants thereof."---Leviticus 25 : 10.

VOL. V. HALLOWELL, MAINE, THURSDAY, JANUARY 22, 1846. NO. 25.

DEBATE IN THE LATE RELIGIOUS A. S. CONVENTION.

The first of the following resolutions was mainly under discussion, but the second was afterwards included in the general argument.

Resolved, That the admission of slaveholders to church membership by missionaries, is wrong and ought to be discountenanced by the religious denominations, to which those missionaries belong.

Resolved, That the continued existence of great ignorance and arrogance of slavery under the influence of the Gospel and its institutions, *as they have been administered for twenty years in the* United States, is a subject of Christian grief; and calls for humiliation and repentance, and for such a change in the administration of the Gospel, as shall carry out the expressed design of Christ's mission and bring about the speedy emancipation of every slave.

Rev. Lovejoy.

Mr. President;—I am happy to be able to meet this important subject in this Convention. It is a subject that must be discussed, then. It is a subject that must be discussed. There is no way to prevent a discussion of it, even if it was desirable. Its connection with the great question of human liberty is so intimate, and the fact that its decision is to have a great influence upon the decision of other questions that are agitating our country, are made this subject one in which the people feel a deep interest. They are discussing it in their public meetings, and around their firesides. And assemblies of the free, representing as we do a large proportion of the people of this State who feel an interest in this question, it becomes us to give it that prominence in our deliberations which its importance demands.

Sir, although this resolution has no special application to the American Board, but refers to all Missionary Societies, still it will be proper for me to speak of the late action of the Board particularly. For the same question which we are now to discuss, was a question in which the members of the Board were interested, and which they at their last meeting discussed, and settled. And they decided contrary to this resolution. They decided that it was right, and proper to admit slaveholders to Missionary fellowship, and to church ordinances, embracing their conclusion, and all their reasons upon which it was based. And as some of the most distinguished members of that Board had this subject under consideration for a whole year, it is fair to presume that the Report embodies the best arguments that can be made in support of their position. And if these arguments can be overthrown, we may infer that their conclusion is wrong. And now what are the simple facts in this case? In 1817 the Missions were established by the American Board among the Cherokees and Choctaws. Printing presses were sent there, books were printed and put in circulation, and schools were opened by the Missionaries for the benefit of youth. In 1830 a collision took place between Georgia and the Indians, which, as is well known, resulted in the removal of the Indians. At that time the able secretary of the Board understood such and such improvements had been introduced; that the Indians had improved not only in morals, education, and general intelligence, but also in the arts of husbandry, and of civilization. From these statements we conclude that very strong word will rise in these Missions,—that they were highly prosperous, and of course doing a great deal of good.

In 1844 the wife of one of the Missionaries came home to Massachusetts to visit her friends, and while there she by some chance revealed the secret that there were slaveholders in the Mission churches. A distinguished friend of Missions who lived in the town where she was, was shocked when he heard of the fact, and the news will be drawn up a memorial to be sent to the Board. This petition was presented at the meeting of the Board of that year at Worcester, and so far as I heard, there was but one feeling in relation to this subject. There seemed to be but one opinion, and that was, that this thing must not be so. Dr. Poud, Dr. Lyman Beecher, Dr. Edward Beecher, Mr. Pomroy, were all of the opinion that to admit slaveholders into the churches of these missions was wrong, and must be stopped. So strong was this feeling at that time, that though Mr. Green, one of the Secretaries of the Board, did all that he could, as he had before told me he should, to get the case before, to justify it, no justification was attempted. But they wanted time to get at the facts, and a year was given to the Convention for this purpose. After a year's consideration, the Committee made a Report, recommending a course very different from that you would have supposed the year before. This Report was signed by that able Committee, and adopted by the Board, and I intend to discuss it. And I am happy that one of that Committee is present, and will be able to speak for himself. Let me be done, that it is proper that slavery should go *pari passu* with the Gospel, as we send it over the world.

Sir, is it true that eight or ten men as the members of that Committee could not make a clear Report,—one that that could be understood? Now I say that they did not agree among themselves as to what it meant. It has the appearance of having two sides—a northern and a southern face. It condemned slavery in terms sufficiently strong, in northern face, though an ugly picture, was a good likeness—but it came to the conclusion that those whom this picture represents, those who are guilty of this sum of all villainies, are still properly admitted to the Mission churches. And, Sir, one thing is certain of this Report. Whatever other classes of people think of it, there is no mistake but that slaveholders despise the premises, and admire the conclusion.

1. The simple question before the Board was, *shall slavery be tolerated in the Mission churches?* And, Sir, I contend that the Committee made *a false issue*, and one that they ought to have known was false. I do not charge any wrong intention,—I speak only of the fact. They say, in effect, that it cannot be proved that under some circumstances a slaveholder may possibly be a christian.—What if it cannot? This was not the question. The effect of this was to lead us away from the question, into the wilderness—thro' which I fear we shall be more than forty years in passing, unless we have better leaders than the Doctors of the American Board. Sir, this Committee tell us that "all who give credible evidence of repentance, and faith in Christ," should be received to the church.—Now I say that this has never been the principle on which the churches of New England have acted. They would not admit a Unitarian, even though they had no doubt at all of his piety. And why? Because he is still clinging to what they deem a system of error. Neither, Sir, would they admit a Roman Catholic, even if they could know for a certainty that he was a christian,—because he is connected with a great system of idolatry.—Why then not apply the same principles to the system of slavery? Will Dr. Tappan apply the same principles to his church in Augusta, which he, as one of the Committee wishes to send to those churches? I know, Sir, that he does not. I know that no church in his belongs will apply it. I say then, Sir, that this issue of the Committee was false.

2. But, Sir, the beginning of error is like the letting out of waters. Though the fissure be first small, it will soon be worn, so that no person can control the current. This Report has laid the foundation for the wrong idea that the Bible is not necessary for the present comfort or the eternal welfare of man. Not that this Committee meant so much perhaps. But this clearly results from the positions they take in their Report. They say that these Indians have passed laws which forbid the teaching of slaves to read,—that before this law was enacted slaves were taught to read,—that there were Sunday-schools,—but they do not pretend that they are *now* taught to read, except *in private*, and this not to any great extent. Of course slaves are not taught to read the Bible. Now this Report says that "should any church member, even if he be a slave, neglect what is essential to their present comfort, or their eternal welfare, he would be admonished, and unless he should repent, he would be excommunicated." Of course then, it is not essential to the present comfort, or eternal welfare of the slave" to teach him to read the Bible. Such is clearly the doctrine of this Report.

3. It is well known that the subject of slavery came before the General Assembly of the Presbyterian Church, held in Cincinnati, in May last. And the question there presented was whether the holding of slaves should be made a matter of discipline in the christian church. And this question was answered by the Assembly, Old School fashion, without any equivocation, in the negative. They say that the Bible justifies and upholds it, and that it was sanctioned by Christ and his Apostles;—that slaveholders were admitted to the Apostolic churches, and therefore they are justly admitted to, and retained in the churches of the present day.

It is also well known that the Maine Conference at its session in June last, thought proper to express their dissent from this decision of the General Assembly, and formally to put their condemnation of it on record. Now I contend that the Assembly, and the American Board stand upon precisely the same ground. The question before each of those bodies was the same,—"shall slavery be tolerated in the churches of Christ?" And in both cases the answer was distinct, that the holding of slaves should be no bar to christian communion and church fellowship. I know that in the Report of the Board much is said against the system of slavery. But what is it worth? It is completely neutralized by the conclusion they come to. And even before they come to the conclusion, their language gives an uncertain sound. They adopt the language of Dr. Chalmers, and say that slaveholders cannot be expected to give up *their property* at once.* Let a slaveholder read this, and will not his conscience be eased of its throbbings, and cease to trouble him? I say then that the position of the Board is the same as that of the General Assembly; and as the Maine Conference has condemned the one, so let them condemn the other.

Dr. Tappan.

Mr. President;—In common with all the friends of the slave, I very sincerely regretted the fact when I learned that slavery existed in the churches among the Cherokees and Choctaws; and I much desire that it may be done away, and that immediately, as soon as it can be done. I consider it as evil; and like all other evils, the sooner it can be removed, the better. But, Sir, the question as to the means of removing a system of evil, is a very different question from that as to the proper time when those who practice under that system shall be excluded from the church. The traffic in intoxicating drinks was always a great evil, but the time once was when it would not have been proper to exclude all runnellers from the church. And the obvious reason was, because in the times of ignorance the selling of ardent spirits was not incompatible with christian character. But after public opinion had been spread abroad on this subject, then every man who really was a christian, was willing to abstain from the spirit traffic. So we may see that how muchsoever we may desire to remove every evil, there is a *question of time* as to when certain evils should become matters of church discipline. My brother Lovejoy says that he at first heard but one opinion on this subject. But first thoughts are not always the best, especially where the subject is but partially understood.

I has referred to the history of the matter. I will do the same by reading from the Report. "That slavery should exist at all in these tribes, is deeply to be regretted. But slavery had been introduced, and was existing there, and in all the adjacent communities, when the missionaries of the Board entered on their labors among these tribes.—They preached the gospel to all whom they found willing to hear them, whatever their complexion or condition. To the slaves and their masters, both generally understanding the English language, they had, at first, more ready access than to the full Indians; and hence from among these, we have reason to hope God gave effect to the truth, some of the earliest, most intelligent, and most stable converts were found."

Well, Sir, here were converts giving satisfactory evidence that they were regenerated. True, they were slaveholders; but at that time little was thought of this in any part of the country. And is it strange that they should have been gathered into churches? And shall we condemn the Board, because they did not bind the hands of the missionaries? These missionaries were the control of the subject. It was always been left to them. They may be recalled if unfaithful, but while they are there they claim the right to manage matters on their own local affairs. And they have always acted on the principle of receiving all who give evidence of regeneration. It is said that we do not act on this principle at home,—and I am afraid we do not so much as we ought. My brother has asked me if I would receive a Catholic. If I knew such a man as Fenelon I should present himself to my communion table, God forbid that I should keep him away.

Rev. Lovejoy.

Would you admit him to your church?

Dr. Tappan.

That would depend on circumstances. Perhaps not. But whether the missionaries were right in admitting slaveholders to their church, is to be determined by the Word of God. They justified themselves by the examples of the apostles, and the Board concurred. It has been the universal opinion, so far as I know, that there were slaveholders in the Apostolic churches, until Mr. Phelps, or Mr. Lovejoy found out to the contrary. Our Saviour says Moses *suffered* certain evils in his time. And what Moses suffered, the great Lawgiver above, whose servant he was, suffered. I know there is a great difference between Hebrew slavery, and American slavery. But even Hebrew servitude is not entirely consistent with our notions of justice and right. Moses suffered his people to hold men in this kind of bondage, and I conceive that the Apostles acted on the same principle.—They were guided by the same hand. And by this they did not *sanction* slavery. They only *suffered*. I know that I am long, but if I am her interested, Sir, I must believe that slaveholders were admitted to the Apostolic churches. And shall we condemn the missionaries for doing the same thing?

But it is said that we may infer from the Report that the Bible is not "essential to the present comfort and eternal welfare of man." I do not suppose that is absolutely essential. I believe that thousands have been saved who never read a verse of the Bible. Still it is a grievous sin to withhold it. But I do not see that we have any evidence that this has been, by the missionaries, or by the members of their churches. I have certainly seen no proof of any fault of this kind prior to the passage of the law of 1841; and even since that time how do we know but that all nasters who belong to the churches instruct their slaves in private, and that the missionaries do so also? I offer no apology for those laws. They are wicked, inhuman, detestable. But our missionaries did not make them, and they cannot repeal them. Whether they do all they ought in instructing the masters, I cannot tell. I was opposed to introducing a full approval of their conduct in the Report. But I have confidence in the men. Their labors have been blessed by the Spirit of God more extensively in conversions than by any other missions, except those of the Sandwich Islands. It is no light thing therefore to censure their course.

Again, it is said that the position of the Board is the same as that of the General Assembly. It is not fair, it is not true, Sir, to say so. In some respects they may coincide,—in others, they very widely differ. I will briefly notice one or two points of difference.

1. The Board, in the Report, strongly condemn slavery. The question is not whether they nullify this testimony in their conclusion. The testimony against slavery is there, strong and full. But the General Assembly on the contrary approve of slavery, and justify it as practicable in the Church.

2. The General Assembly express no desire that slavery should be done away. While the Board represent the abolition of slavery as something demanding the prayers and the labors of all christians.

The question that has most embarrassed my own mind in relation to this subject, is, whether the missiouaries should not have kept slaveholding converts out of the church if they had proper discretion given them; and then, if they were honest, they would have liberated their slaves. But I do not see that the Apostles pursued this course. They baptized men the same day they were convicted of their sins, and they did not ask many questions. Christ taught his disciples as they were able to bear it, and Paul instructed the Corinthians on the principle of giving milk to babes, and reserving strong meat for strong men. Christ and Paul met with converts among these tribes of Indians have not followed the example of their Lord and master, and of his inspired Apostles.

Mr. David Thurston.

Mr. President;—Dr. Tappan gives it as his opinion that slaveholders were admitted to the Apostolic churches. I only wish to say that I do not believe it. And I wish every one who thinks so would read Pres. Green's Review of Dr. Hodge on this question.

Mr. Warren.

It has been stated, Mr. President, that the universal opinion has been that the Apostles did admit slaveholders to their churches.—Now, Sir, that it was formerly the general opinion, I do not deny; and that this opinion not being denied, was always formed without any particular inquiry. But, Sir, the time will come, and since this subject has been agitated, men have examined this question; and I think I can now say that no opinion is gaining currency faster among learned men, who have investigated the subject, than that slaveholders were never received to the Apostolic churches. I hold, Sir, in my hand a sermon on this subject, delivered in Cincinnati by the Rev. Edward Smith, from which I will read a few sentences.

Mr. Warren then read the following extracts:—

"But one says the apostles commanded servants to obey their masters in all things, both good masters and froward ones; and he also commanded masters to give to their servants that which is *just* and *equal*, forbearing threatening, and therefore, such must have been in the church. Well, be it so, for the present, and take these regulations down South, and compel the masters to give their servants that which is *just* and *equal*, forbearing threatening; and in a very will be abolished in an hour. If the Apostle regulated slavery as some say he did, let it be managed by his regulations, and it will not only be put out of the church, but out of the world too.

"Here I might rest the argument, but I will take another view of this part of the subject, in which I propose to pull up by the root, this plea for slavery, and throw it out of the world, root and branch. The point which I wish to state, or rather make, I have taken great pains to investigate. I have examined no less than twenty thousand pages of octavos and quartos, to ascertain one single fact:—to know whether christians of Roman Greece, and extended to, and existed in the provinces of the Roman Empire, in which the churches were located, to which these regulations were given. Six of Paul's epistles were written to churches in Europe, viz: 1 to Rome, 2 to Corinth, 2 to Thessalonica and 1 to Philippi. The term master of a servant does not occur in all these epistles. Masters were not recognized as members of any of these churches. Some of these epistles were long and minute, especially the one to Rome and the two to Corinth; large cities in which slaves were as thick as black birds in Southern swamps. Now if the Apostles took slaveholders into the church, it is not strange that we find none, in the churches; that not a word was addressed to them! The term "servants" occurs once, and but once, and in this wise, "Art thou called *being* a servant? care not for it; but if thou mayest be made free use it rather. For he that is called in the Lord, *being* a servant, is the Lord's free man: likewise also, he that is called *being* free, is Christ's servant. Ye are bought with a price, BE NOT YE THE SERVANTS OF MEN."—1 Cor. 7. 21-23. This direction was given to a church where slavery was rife and rampant. The servants are commanded by the Apostle, not to be servants of men, because they were the Lord's purchase. Let one of our apologists for slavery go to Charleston S. C., and say to slaves what Paul said to the Corinthian servants, and the christian slaveholders of that fair city, will hang him. The slave is commanded not to be the servant of man; if he may be free. Be free! if he should have to run away to secure the boon.

"Ye will now cross the Hellespont, and go into Asia Minor. Here the churches were educated to which these regulations were given: the epistles in which the regulations under consideration are found, were all addressed to churches located in Asia Minor.—But in these countries neither Roman nor Grecian slavery existed. These were the last countries conquered by the Roman arms. Here Augustus Cæsar robed himself in the Imperial purple, and made these countries Roman Provinces, 28 years before the birth of Christ and from that time slavery began to decline. It was the policy of the Roman empire to allow the conquered provinces to retain for the most part, their own religion and laws, under Roman masters. It was emphatically an empire of religious toleration. The ancient laws of these countries, prohibited slavery as well as the kingdom of Egypt; and when conquered by the Romans, slaves were not introduced into them; so that at the time of writing these epistles they were free from slavery. They were free provinces of the Roman empire. And if slavery was in the country it could not get into the church. Those who say that St. Paul took slaveholders into the church, take the affirmative of the question; and, *must* prove that slavery existed in these provinces. This they cannot do, I challenge them to the task. And though I am not bound to prove a negative, I could prove, had I access to my own library, that there was none there. I say my own library, because I have the proofs marked, and could turn to them with but little trouble.

"To illustrate this case, suppose Mr. Blanchard and I write twelve epistles to churches in this land;—six to the churches in New England, and six to the churches in the South. In the epistles to the churches to the South, we do not say *masters once* and *servants but once;* and then say to the servants *ye shall not be the servants of men.* In the epistles to the churches in New England, we commend the masters to give unto their servants, that which is just and equal, forbearing threatening, and servants to obey their masters in all things, &c. A controversy arises four hundred years hence, on the subject of slavery; and some person adduces these epistles to prove that Blanchard and Smith approved of slavery—took it into the church, and baptized it in the name of the Father, the Son, and the Holy Ghost. But upon a close examination of the history of the U. States, and these times, lo! it turns out that this was a government of free, and slave states, that these epistles were written to those states where no slavery existed. This is the exact state of the case. Where slavery existed, masters were not recognized as members of the gospel church. Where it did not, they were. Servants and masters have existed from the first organization of society. The servant served with labor, the master with reward; and this will be the case, while the dependencies of society continue, and, that will be to the end of time. The faithfulness of both, is required. The servant is as much bound to faithful service of labor, as the master is to faithful service of reward. This state of things now exists, and the Apostle's regulation still applies with all its force.

"I once had a debate with a learned divine, in which I stated the point just presented.—When the statement was made his eyes sparkled with delight, feeling confident, I afterwards appeared, that he could prostrate me. We adjourned for dinner, and in the afternoon, he brought a volume of Gibbon's Rome to prove that Grecian slavery had been introduced into these provinces, and gravely read; "in all the provinces of the Grecian empire there was a class of men, who bore the burdens of the government, without participating in its benefits, but in the Grecian States were the slaves." Thus proving the very point I had stated, that Grecian slavery was confined to the Grecian States. Thus when he came to his proof, "it was not it."

"I read this extract" said Mr. W. "to excite investigation into the question of Slavery in the primitive church. Did the Apostles receive it into their churches? I believe they did not."

Mr. Stephen Thurston.

Mr. President:—It may be true as a general principle that all who give evidence that they are christians should be received to the church, even though they are still guilty of some sins. I recollect a statement of Dr. Bollard, that a rumseller in his congregation was converted. And having confidence in his piety, he asked him to the church before he left the traffic, being persuaded in his own mind, that when properly instructed, he would give it up. And in this instance, he was successful. But, Sir, the principle was wrong. It looks too much like getting sin into the church, for the purpose of curing it. I think the church should keep out crimes, instead of letting them in. If a man comes and knocks at her door for admittance who is still justifying himself in openly committing a sin and a crime against God and man, it is very strong to my mind that she should hold him at arm's length till he sees his sins and repents of them. Even if, as our Brother has said, it is a question of time, I think, Sir, the time for taking this step is largely close. The history of our country is full of instruction, and warning, on this point. It shows us that the idea of curing an evil by taking it into the church, is preposterous, and absurd. We have had two hundred years of experience on this subject, and the evil, instead of being cured, has increased, and grown, to a most alarming extent. The church, instead of curing it, supported and strengthened it.—Under her care, slavery soon ceased to be considered an evil. Her attention, instead of removing the disease, only benumbed the patient so that he was unconscious of being diseased at all.

Why Sir, one hundred years ago, the remarks of Mr. Whitefield while in this country, accusing christian slaveholders of neglecting to teach their slaves to read the Bible, were considered very severe, and hardly to be believed. But now, after the church has had the care of this thing for one hundred years more, there is hardly a slave state where the teaching of slaves to read is not prohibited by law. I believe that a great deal of the responsibility for the increase of slavery in our country rests upon the American churches. Had it from the beginning been made by them a matter of discipline, as something incompatible with christian character, no one can doubt that the evil would now have been far less than it is.

Mr. Leavitt.

Mr. President:—The question of admitting slaveholders to the church is as applicable to the churches at home, as it is to the mission churches. But, Sir, I am glad that, by this Resolution, the discussion has been confined to the mission churches. Because, though the practice is far more extensive at home, than among the missionaries, still I consider the question in its application to missions, as of much the greatest importance. For the influence of our character here, if this influence is confined at home, of course decreases but little. But, Sir, the character of the world, and its condition though all coming time, depend upon the purity of that religion which we are sending out among all nations. How immensely important then, that that religion should be pure! There is not a church in this country which any christian would dare plant down among the heathen for a model. No Sir. Our model is above. We are a reformed church. We have come up out of Romanism. But we are not yet free from the taint of Rome. What are all our Commentaries, all our old prejudices and opinions received from the Fathers, but a chain whose upper links are in Rome? Sir, we want the Scriptures in their purity. This is the gospel that ought to go abroad. Why, Sir, how long did it take to establish temperance principles in our land? How often was the Bible, with its denunciations of consuming fire, thrown down in our path? And how many, even now, have failed to make their way to the truth on this account? But, Sir, in the Sandwich Islands, where the Gospel went unincumbered, and in its own simplicity, temperance principles were established at once, and without difficulty. We see therefore, whatever may be our condition at home, the great importance of sending a pure religion among the heathen.

We should also discuss this question in its connection with missions, because the cause of missions lies so near the hearts of christian people. Whoever speaks on this subject may hope to be heard. It is well known that on the subject of slavery in its other relations, it is very hard to awaken an interest among the people. Their religious and political associations, their prejudices, their old habits of thought and feeling, all combine to make them averse to the agitation. They are asleep, and we cannot arouse them. Slavery has fastened its fangs upon the churches at home, and is fast drawing all life from them, but they heed it not. At home, every church must look out for itself, and our warnings fall upon their ears in vain. They turn themselves over, perhaps, but it is only to seek a sounder repose. But when we tell them the wolves are ravaging among their flocks, and that they have gathered in the wilderness, when we inform them that the deadly virus of slavery is already in the mission churches, and is fast wasting their energies, we then begin to see some signs of life. We here strike an avenue to the heart, which pro-slavery opiates have not entirely deadened, and we may hope to be heard. We ask the churches in our country the solemn question, *whether they intend that the Bible shall enslave the world, or emancipate the world?* This question the churches must meet, and answer. They cannot sleep over it. They cannot put off its discussion. And it is not to be settled by prescription. Sir, I know that it has been done. The question is, what shall be done in future?—And no question is now before the world of so great importance as this. The hand of missions has the whole human family in its power, to be moulded, and formed, and their character fixed. And if we would have their character formed after the model of Christ, we should ever have in our minds the great object for which he came into the world.

And what did Christ come for? Let us read and see. "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Our Savior here told us what he came for. It was to fulfil this Scripture. For this he visited this world, and laboured, and toiled, and suffered, and died, and rose again from the dead, leading captivity captive. To accomplish this he commissioned his apostles, and sent them out into the world.

Now the question for our church, and every Missionary Society to answer, is,—do you sympathize with Jesus Christ? Are you doing the work which he gave you to do?—Now so far as I know, the American Board, the new Baptist Association, and the Methodist Missionary Society repudiate one design of Jesus Christ. This is a hard saying, but it is true. Sir, the gospel which has been preached among the Choctaws and Cherokees has enslaved them. The missionaries of the Board went there in 1817. They found the people of course, ignorant, and degraded, and slavery was there, though in a very mild form. They established printing presses, and opened schools, to which slaves as well as masters were admitted, and taught to read the word of God. Our Brother Tappan tells us that in process of time their labors were signally blessed by the Spirit of God, and a larger proportion brought under the influence of the gospel than in any other mission, except in the Sandwich Islands. Of course then, the influence of these missions became extensive. And yet we are informed that after the missions in these tribes had been in operation twenty-four years, in 1841, laws were passed prohibiting instruction, and forbidding the slaves to be taught to read. I say then, that the gospel cannot have been faithfully administered there. In a community where so large a proportion have been gathered into churches, if the same gospel had been preached which Jesus Christ preached, such laws could not have been passed. And if our most successful missions are to do no more for humanity than these have done in twenty-four years labor, we may well doubt whether the world would be much improved by being brought under their influence.

Again, Sir, how did these missionaries treat these laws? We do not learn from the Report of the Board that they disobey them.—And hence it is certain that they no longer teach their enslaved pupils to read the Bible. Now what was the duty of these men? Sir, there is such a thing as organic sin. It is iniquity established by law. And I will tell you how faithful men meet organic sin. A decree was once made forbidding all men throughout the dominions of Darius to ask any petitions of any God or man for thirty days. The writing was signed by the King, and it was then organic sin. How did Daniel, the servant of the Lord, treat this law? Did he obey it? No Sir. Instead of closing his doors, he opened them, that all men might see his way of treating organic sin. And these missionaries, had they been faithful, would have obeyed God, and the laws of God, rather than those of man, and have testified to those who were depending on them for the bread of life, that the hire of the laborer which is kept back by fraud, priests, and enters into the ears of the Lord of Sabbaoth.

But, Sir, Christ came to open the prison doors. Now this has always been the effect of the Gospel of Christ, wherever it has been preached. Where the Spirit of the Lord is, there is liberty. And the Spirit says this passage is applicable to the enjoyment of civil liberty. How great has been the mistake, then, of those who have considered slavery consistent with christianity! Have the missionaries among the Choctaws and Cherokees ever taught that it is sinful to hold slaves?—No Sir. I say emphatically, no; for if they had, the Board would have said so. I do not wonder that slaveholders were at first received to the church in these missions. And yet, when I read what Christ came into the world for, I do wonder. I wonder at us all for our blindness. Oh that their eyes had been opened! For if these Indians, when they were converted to the religion which is in their pristine state, had been properly instructed, every one of them would have emancipated his slaves, and have thanked God to his dying day for the truth. Sir, the faithful minister, even among the churches at home, has almost an unbounded influence over those who have been converted through his instrumentality. But among heathen tribes, this influence is far greater. No man was ever converted from heathenism to christianity, who would not have given up his slaves, if advised so to do by his minister. I do not believe a man was ever brought under the influence of the Holy Spirit, whose conscience did not testify against slavery. I have learned, and I have no reason to doubt it, that in our southern states, it requires the utmost ingenuity of the minister, to keep down this anxiety of new converts on this subject. Yes Sir, the very souls of those who have just been born into the kingdom are yearning for emancipation. But their spiritual guides stifle the first throbbings of a burdened conscience, they shut out every ray of light from their longing eyes.—Sir, it is well they are holding slaves for the slaves' good. Sir, if there is one form of doing evil that good may come, more subtle than another, more like Satan's masterpiece than another, it is this. Oh how fearful a thing it is to bend the world. All admit this principle to be right. Where then, is the difficulty of carrying it out? Sir, the difficulty is at home. It is not among the Cherokees.—They are themselves colored people—a mixture of African and Indian races. Neither interest, nor feeling binds them strongly to the system of slavery. No Sir. The difficulty is at home. The trouble is in Rome, in *infallibility*. If we differ from our fathers, we are wiser to-day, than we were yesterday,—and that, to infallibility, is a very hard saying.

Fifteen years ago the cause of the slave, was brought before the American churches, by a distinguished friend of their race. But Sir, the claim came from Joseph's son—not the carpenter—but perhaps the printer's boy,—one who was not a D. D.,—who had never been to College. The facts he stated in his paper, in a dark way could not be denied. Millions of their brethren were in bonds, and were stretching forth their manacled hands to them for relief. And there was no other eye to pity, no other arm to save. But the word came from Carrison, and for the sake of infallibility, they rejected it. Oh Sir, if men were willing to become fools for Christ's sake, this question would soon be settled. The christian community will has power to emancipate the slave. They will soon decide it, if they would try to see how much they can do. But it is not so. They seek and contrive to get rid of the question. And we find them coming home to their churches thanking God, and what for? That they have found out a way to get rid of slavery? No Sir, not at all. But they are thanking God that they have got rid of the question. Sir, this is not carrying out the Gospel of Christ.

Sir, the heathen will never be converted to a gospel that may enslave them. And under the present facilities for communication among nations, they will soon learn that the gospel which the American churches have to send out, is a gospel of slavery.

We have been told that we ought to be thankful that the Board have said so much against slavery, instead of finding fault with them. And we have been asked why we say so much against the Board, while we say but little about the General Assembly, though they approved and justified slavery instead of condemning it. I will tell you. The Assembly justified slavery both in word and deed.—Sir, they made it a christian duty. They voted to keep it in the church.—But the Board said much against it, they spoke loudly in its condemnation, and then they voted to keep it in the church. Sir, the preamble added greater power to the conclusion. It was the gilding of the pill. It was a mask for the dart. The Report of the Board did us an injury, it gave a damper to our cause, which that of the Assembly did not give. If they had signed and adopted only the conclusion, it would have done us little harm. But when they told us that they hated slavery as much as we do, and then add that after all it was sanctioned by the Apostles as something compatible with christian character, then indeed they did something against us that can hardly be undone.—Had nothing ever been done against us but to abuse us, and mob us, and imprison us, and kill us,—had these been all the weapons that had been brought to bear upon us, our cause would ere this, have triumphed. But when

pro-slavery bodies adopt our principles as consistent with *their* conduct, when wolves come among us in sheep's clothing, then indeed, unless we can strip off the covering, and exhibit the claws, and the fangs, we are shorn of all our strength. Sir, it was a question of life or death to us, to unmask the Abolitionist Board. And not to us only, but to the cause of Christ itself. For it can never redeem the world, it can never redeem our own land, till it ceases to be loaded down with the lifeful incubus of slavery. Oh that the American churches could be aroused to see the truth!—I fear, Sir, that the hopes which I once cherished that I should live to take the emancipated slave by the hand, will be dissipated,—and all because these churches are cherishing and propagating a gospel inconsistent with the principles of Christ.

DR. TAPPAN.

MR. President:—I have been much interested, and instructed, by the remarks of our Brother who last spoke, but I think they contain some errors. We are told that our Missionary Societies have not the same object in view that Christ had. But, Sir, I think this assertion has not been sustained. We read that it is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners,—not from slavery, or despotism, but from eternal death. And it seemed to me to be a serious error in the remarks to which he has just listened, that they represent the great design of the Gospel to be to ameliorate the condition of men in this world. And there is great danger that, in discussing this exciting question, we shall forget that there is something infinitely more important, that christianity may become little into the dungeon, and make the slave *free*, even when he is a slave. I think, then, that missionaries are doing what they ought, when they are laboring for the conversion of the world. We should never neglect the greater object, for the less.

MR. LEAVITT.

I certainly agree with my Brother, Sir, in the principle just stated. But it frequently happens that the greater and the less are joined together, and cannot be separated. It is certainly true of communities, that their condition here, affects their condition hereafter. And though one slave may become a freeman in Christ Jesus, even while he is a slave, it is certain that a community of slaves will not. The only way to save them hereafter, is first to save them from slavery here. It was for liberty in this world, it was to unite together what the church of England had separated that the Puritans crossed the ocean, and came to this wilderness. It was for the same purpose that Luther raised his arm against the giant power of Rome. That arm was strong enough to prevail, only because God has so ordered it that temporal and eternal interests can never be separated, without destroying both. That Gospel which is the power of God, is mighty to the pulling down of the strong holds which the ambition and the avarice of man have built up. One of these strong holds is the system of slavery, and the Gospel can never triumph, till this is pulled down and destroyed.

COLORED SETTLEMENT.

In Mercer County, Ohio, there is a settlement of colored men, the following account of which we find in *the* exchange. We feel glad to record such facts as the extract below contains, because they give the lie to the commonly received opinion that black men can't take care of themselves.

"This settlement is one of the grandest arguments for emancipation that has ever been made, without Bible argument not excepted. The premises were bought out some seven or eight years ago, by Augustus Wattles, and the filling up has since been going on. The facts are duly brought forward, and the conclusion and consummation are not yet; but when it will be finished, it is not in sight, a mountain fact, with its head in the heavens, and hidden in the clouds, we know not. It will tell more for the ability of the colored people than a score of set speeches. When they began it was all a wilderness: forty miles from market; not a tree had been cut, save what the bear hunters might have fallen. Now they have large farms under fence and cultivation, bountiful crops are waving in ripeness, or are gathered and stored for winter. Nearly every settler is member of the "Free-total" pledge, and lawing is almost unknown among them.

The productions of one farm only can be given; 400 bushels wheat, 1,000 bushels corn, 800 of rye, 400 of oats, 30 tons of hay—and all this on 130 acres, and where eight years ago it was all in wild woods! Their land reaches nearly eighteen miles on a public road, and amounts to upwards of 30,000 acres. They having also a valuable library of near 1,000 volumes—histories, biographies, morals, voyages, miscellaneous, &c. This splendid library was the gift of Charles Whipple of Newburyport, Mass.; and for this munificent act he is worthy their gratitude forever and their public expression shows them not unmindful of their high obligation.

A BRIEF REPORT.—A Committee on the state of Religion in one of the New England Associations, deviating from the usually prolix style of documents on that subject presented the following:

"That the state of religion in the Churches composing this Association is lamentably low, needs no argument to prove; but to prescribe a remedy is a task more difficult, yet your committee make an attempt: Therefore,

Resolved, That the shepherds of the several flocks warm of their lukewarmness, humble themselves at the foot of the cross, seek forgiveness of God, and return wholly to his service.

"*Resolved*, That the flocks follow their shepherds."

Later from Mexico.

The bark Ann Louisa, arrived Thursday from Vera Cruz, whence she sailed on the 14th ult. brings us dates to the 8th of December inclusive, but the papers do not give us such important intelligence as is contained in private letters. A despatch from Gen. Paredes to the Secretary of War, dated San Louis Potosi, November 26, and announcing his order for the arrest of Col. Barryun, for having circulated reports of his [the General's] intention to pronounce for a dictatorship, is the only item we find in the journals, in which the good faith of Gen. Paredes is substantiated in an editorial paragraph. We learn that our Minister, Hon. John Slidell, had arrived at the Mexican capital. The sloop-of-war St. Mary's, which carried him out, was to leave Vera Cruz the next day (15th) for Pensacola.

Private letters, however, of the highest authority, dated in the City of Mexico the 4th of December, say, "We are momentarily waiting a revolution, which will take place before to-morrow or next day." Gen. Paredes is at the head. It will be a complete overthrow, it is said, of the present Government—Gen. Paredes will denounce three things—First, that war shall be declared against the U. States; second, that a new Constitution shall be formed, and third, that the Government shall be put in the hands of three individuals. The Mexican papers are, strange to say, almost silent in every thing referring to the state of their country or their relations to our own, and when discussing a change in the Government express themselves as entirely opposed to the revolutionary projects of certain men, to which they have been, and are, so strongly

Correspondence.

Correspondence from Vermont.

HARDWICK, VT., Dec. 6, 1845.

MR. A. WILLEY:—As the *Despotoi* of Asia Minor, are now relied upon as their last resort, by our pro-slavery D. Drs., it seems proper to inquire who and what those gentlemen were. If these fail to help the slaveholders, it will be in vain to call on the Doctor; for the servants must go with their masters.

Who, then, were the Despotoi, mentioned as being members of the Asiatic churches? I answer they were householders, masters in their own houses. The term was indicative of respect, and showed the nature of the government, which every man was authorized to exercise in his own family, without any regard to the number or condition of his domestics. Wife, children, and servants of every kind, were put under his government; and he was legally authorized to bear rule in his own house. And this made him in fact the despot, or master of the house. Here then we have the Despotoi of Asia Minor, and they were not slaveholders, though some of them might be tyrants.*

Here is my position, and I shall try to maintain it.

1. Then it is a good rule, that scripture is the best interpreter of scripture.

2. The scriptures inform us, that about 514 years before Christ, Ahasuerus, king of Persia, made a royal decree, and caused it to be published through all his dominions, which extended from India to Ethiopia, "*That every man should bear rule in his own house.*" And this reason is assigned, "Then all the wives shall give to their husbands honor, both great and small." Est. 1: 20, 22. This decree settled the question about family government through the whole Empire of Persia.

3. Asia Minor, and all the adjoining kingdoms were subject to Persia when this decree was made, and remained so for about 200 years. So that for 200 years every householder in those provinces must have been the despot in his own house; and the customs, manners, arrangements of families for that period must all have been influenced by that law. And there is no reason to suppose that they were altered by the Greeks or Romans, whose family laws were as despotic as the Persian. It is then almost a certain fact, that the decree of Ahasuerus was recognized thro' all the Asiatic provinces when the gospel was first planted in them, and every householder was the legal master, or despot in his own house.

4. All the epistles, in which the relation of masters and servants is recognized, were directed to churches, situated in the Asiatic provinces, where the Persian law had for centuries been established. And if any householders were admitted into the church, they were despotoi. So that there were as many despots as there were householders, or heads of families. And if the law made one a slaveholder, it made all the householders; and all their wives, children, and domestics, were slaves. Was this in fact the relation which the Persian law established between the master and his family? Was every wife, and child, and servant, made a slave by the royal decree? Let the law and the decree, and see how it reads. "*Every man shall bear rule in his own house,*" almost in the words of the Hebrew Lawgiver. This was reasonable, calculated to prevent family broils, and placed the man where God at first placed him. Gen. 3: 16. And it is thus recognized in the Civil law, and in the Statute laws of all civilized nations; and there is no more slavery in the Persian, than in the Hebrew or British law, respecting family government; all asserts the right of the man to rule in his own house.

5. History furnishes no evidence to prove that slavery was established in Asia Minor in the days of the apostles. Tho Rev. E. Smith of Pittsburg, tells us that he has read 18,000 pages of history, with a special eye to this fact, and is satisfied, that slavery did not exist.

6. The allusions to domestic transactions, show that servants were hired. How many *hired* servants. Luke 15: 17, 19. Householders went out to hire laborers. Matt. 20: 1. The servants were in such a condition that they could owe their master, possess property, sue and be sued. Matt. 18: 28, 30. And the rich men mentioned [James 5: 1,] kept back by fraud the *hire* of those, who reapt down their fields. Although it clearly shows, that householders were in the habit of *hiring* servants, just as farmers do in New England.

7. The apostle Paul, who well knew the customs and laws of the Asiatic provinces, says, "I be not an heir, as long as he is a child differeth nothing from a servant, though he be lord of all." Gal. 11: 1. This exactly agrees with Persian law, which placed the children under the power of the head, or despot of the family, as much as it did the servants.—They were all placed under family government. But they were no more slaves than every person, who lives under a despotic government, is a slave.

8. The Persian law being essentially the same as the Hebrew law for the government of families, we might well suppose that the apostles would sanction it, as they seem to have did. Their regulations for the government of Christian, not heathen families, are clear and explicit.

"Wives, submit yourselves unto your own husbands, as unto the Lord."—Eph. 5: 22, 24. Col. 3: 8. Tit. 2: 5. 1st Pe. 3: 7—6.

"Husbands love your wives, even as Christ also loved the church, and gave himself for it."—Eph. 5: 25, 29. Col. 3: 19. 1st Pe. 1: 7.

"Children obey your parents in the Lord: for this is right."—Eph. 6: 1, 2, 3. Col. 3: 20.

"And ye fathers provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord."—Eph. 6: 4. Col. 3: 21.

"Servants be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of heart as unto Christ."—Eph. 6: 5—8. Col. 3: 22. 1st Pet. 2: 18. 1st Tim. 6: 1, 2. Tit. 2: 9.

"And ye masters, do the same thing unto them, forbearing, threatening, (and giving to them that which is just and equal,) knowing that your master also is in heaven; neither is there respects of persons with him." That is, he does not regard the rich masters than for their servants.—Eph. 6: 9. Col. 4: 1.

Here we have the christian code for the government of christian families. And so important was this family regulation considered, that a man was not qualified for the office of a bishop, or deacon, who did not rule his own house, and keep his children in subjection with all gravity. 1st Tim. 3: 4—12. Tit. 1. 6. This may overset the whole Church of Bishops, but I cannot help it. Thus it is written, and thus it should be done. "For if

*"The word Despotos occurs in ten different passages in the New Testament. In six of them it is applied to Jesus Christ, or God.—" Luke 2: 29. Acts 4: 24. 2d Tim. 2: 21. 2d Pet. 2: 1. Jude 4. Rev. 1. 10.

In four places it is used to signify earthly rulers, or masters.—1st Tim. 6: 1, 2. Tit. 2: 9. 1st Pe. 2: 18.

This word is sometimes used to signify the head or ruler of a family, as the reader will see by turning to Matt. 10: 24, 25, and 43. Mark 14: 14. Luke 12: 39; 13: 25; 22: 11. Rev. 3: 20.

a man know not how to rule his own house, how can he take care of the church of God."

I now submit to impartial judges how far I have defined my position. If I am right, it may help to free the Bible from the imputations cast upon that blessed book. If I am essentially wrong, the advocates for christian slavery can point out the wrong. But I hope God will direct in this matter, I will remember that God will bring every work into judgment with every secret purpose of the heart.

RIAH BAYLEY.

P. S. I wish my position may be carefully examinined. Let Gen. Fessenden look at it as a lawyer—Br. Thurston as a divine. If I am right, the last allies of the slaveocrats are turned against them. I hope you will get this before your great meetings. Be not weary in well doing. I am always pleased to see your paper. We have a minister that is heartily with us, Mr. Underwood, once settled at New Sharon. The Lord bless you.

Yours, K. B.

Correspondence from New York.

NEW YORK, Jan. 12, 1846.

To the Editor of the Liberty Standard:

I hold no controversy with your friend Bangorenn, whom I take to be a student in the Seminary at Bangor, but I will set him right in a few points.

1. I instituted no comparison between the Seminary in this city and any other, most certainly not between this and one, five or six hundred miles from here, in North East New England.

Proof.—Vid. letter to which he takes exceptions.

2. I assert again that the expenses here are not materially greater than they are at other institutions of the kind in the country. It must be obvious that some items must be greater in the city, but the difference is not enough to have the least weight in the mind of a student desiring to study here. How much *gratuities* reduce the expense of young men elsewhere, it is no part of my object to inquire.

3. Bangorean informs me that this Seminary "borrowed" a professor from Bangor last year. It is a most happy circumstance that Bangor could *lend* so good a man. Although in my letter reference was made to Drs. Robinson, White and Cox and Prof. Turner, no exception was intended to be made of the lectures of the gentleman from Bangor, which lectures I understand were highly appreciated by the class to whom they were delivered.

4. Does Bangorean suppose students here teach school? The laws of the Seminary do not allow a man to teach more than two hours a day, and very few do teach more than one. But the compensation here is generally such that it is not necessary to teach more than this, and however impossible he thinks it,—a student of habits of diligence and energy can do it without the slightest interference with his studies. It would seem to the writer, to be a vastly more pleasant mode of life to spend an hour every evening in teaching in a family, and thus defray the expense of board, than to receive it as a gratuity. But the teaching is only an incidental advantage, comparatively few avail themselves of it in all, but sometimes it is an important consideration.

5. It is expected of every man, that he be a regular attendant at some place of worship, and be engaged in it Sabbath school, and interested in the benevolent efforts which are here carried on upon a scale somewhat proportionate to the wants of the half-million of people in this immediate vicinity. But access to the lectures of the most distinguished men, occasional discourses of the most eloquent preachers, public libraries, Rooms of Periodical Literature, &c., &c., can always be had, all which forms the best antidote in the world for what my friend calls "itching ears!"

Finally, Mr. Editor, I hope when the "R. R. Association" come to be of the mind of the Bangorean, and you receive $2,00 accompanied with an order for the Standard, you will send it to Bangor, for it seems to be needed. In writing you concerning various public matters here, I gave a brief sketch of the New York Theological Seminary, and in speaking of its Reading Room, I was reminded of the "document" you published from the Bangor Seminary, which explains all the "comparisons" to be found in the letter, concerning, not the Seminary, but the Reading Rooms.

Yours, L. S. Y.

For the Liberty Standard.

IS OUR COUNTRY IN DANGER?

Never more so. In 1776 the aggressions were so bold and grievous that the people were all aroused, and that rendered them safe. In watchfulness and vigilance there is safety. But very different is the case now.—Slavery has made most grievous inroads upon the privileges of northern freemen. It has monopolized all the offices of the government in a measure. Out of the fifty-six presidential years, including Mr. Polk's, the government has been administered by southerners, excepting twelve years and about one short month. Also the minor offices have been held by southerners nearly all. Say the least, if the offices had been distributed according to the constitutional views of each State, the North would have had [illegible] where

[illegible] repeal their help what is their course? The course of nearly all the Democratic party is changed entirely. What was once TRUTH, never, is now Texas forever. If the South can change the North, Martin Van Buren and his followers so suddenly, and make them advocate a measure so earnestly, which they once so strongly disapproved, they have reason to believe that any demand, however subservient, will meet with the same disposition. When will Northern Freemen

For the Liberty Standard.

Corrinna and Dexter.—Hour a Democrat.

BRO. WILLEY:—We have finally closed the controversy in our Representative District by electing two Hogottnite Republican Democrats so called. Our situation in this district is somewhat singular. Our Selectmen neglected to call a meeting in Corrinna, and Dexter made a choice in that town by a majority of five, and refused to allow or count our votes in this town on account of no notice, notwithstanding that our inhabitants met, and appointed a moderator, who was duly elected presiding, and proceeded in all other respects according to law. In our town the liberty candidate was chosen by a majority of fourteen votes. Our Selectmen were absent from home, the people in our town were warned again to assemble in three weeks, and the inhabitants of Dexter petitioned a Justice for a warrant and they also were warned, and we had a meeting in both towns, and James Labree a Rum-selling Democrat, so called, was elected by the liberty party in the last trial chose not to make much effort to elect as the election would probably be contested, and now it lays between Mr. Storer, and Mr. Labree, both of one party. The Whigs and Democrats, so called, united in Dexter to elect Mr. Storer (a Rum town) Herod and Pilate for once agreed. So you see we have done our whole duty in this town. We sent to Congress a Protest against the Constitution of Texas and called a town meeting for it;—and the business of our town was that the inhabitants, men of all parties, unanimously instructed Mr. Hamlin, our Representative, to vote and use his influence against the annexation of Texas with human slavery in her Constitution. But like Benedict Arnold, he has betrayed his trust, disregarded his instructions, and fixed an eternal stigma upon his character like all the rest of the traitors in Congress from Maine. The people of Maine have been grossly misrepresented, it is not their wish or desire that their representatives should be instrumental in riveting the chains of slavery on thousands of beings yet unborn, and of creating a market for human flesh in our boasted land of liberty. Would to God, for the honor of Maine and human nature, that this unnatural act of her representatives might be safely hid in eternal oblivion, that the cruel story could never be told, that their posterity for the third generation might not know that their forefathers were cruel savages, destitute of Republican principle and but little better than cannibals, who where so loudly proclaimed equal rights and privileges to all men. Genius of Liberty where art thou? We have one Representative from Maine that has truly represented the people in respect to Texas and that is Luther Severance. He has done all that he could but will be no more hear our bastard Democracy accusing him of Federalism.

L. HARMON.

Corrinna, January 12, 1846.

For the Liberty Standard.

SOUTHERN CHIVALRY.

MR. EDITOR:—I was asked just after the war excitement began what my opinion was respecting war. My answer was that there would be none, and gave as a reason that the South was too wanted for slave Territory. So it seems, for Mr. Polk, the great defender of slavery seems to be the southern leader and very cool at that—thinks that the people South do not want a war. He opposes Mr. Hannegan and sustains and defends the President in the matter of the forty-ninth degree.—The Democrats are very much astonished and surprised at his coolness, but it is nothing wonderful neither would it be were the British to demand the fortieth degree. But let them ask for an inch of slave territory and quickly would his southern chivalry be aroused. Those western Democrats who were so eager to get in Texas do not get the help they expected. Slavery remembers no favors and obliges only when by so doing they most oblige themselves.

NOSNA.

January 12, 1846.

For the Liberty Standard.

Ye cannot serve God and Mammon.

MR. EDITOR:—Very often do we hear persons saying, "O I am opposed to slavery as much as anybody but—but—I do not like these abolitionists." Well reader, if you are opposed to slavery, say it, without a but.—Write, talk and act against it. Your influence goes either for or against it. Either the community around you suppose, understand and know that you are against it, or your influence favors it. Take a stand now, a decided one, while liberty is yours.

NOSNA.

CUBA.—The Washington correspondent of the Sauvocrney's says in this city says:

The Cuba Resolutions will not be in sight of. I learn that it is the intention of Mr. Levy, to again bring them forward, so soon as the Oregon question is disposed of in the two Houses.

SLAVERY IN THE DISTRICT.—The editor of the Anti-Slavery Reporter, A. A. Phelps, has gone to Washington. In his last number he says:

"By the time that this Reporter reaches its readers, the editor will be on his way to Washington. He goes especially to prepare a full exhibit of slavery as it is in the District, in law, in the courts, and in daily life. This document is, what it is believed the facts will make it, the Committee will publish a very large edition, first in the Reporter, and then in pamphlet form, with a view to its general circulation in all the free States, and as the basis of a new, general, and persevering effort for the overthrow of slavery at the seat of Government.

GREAT LIBERALITY.—The Texas resolutions passed by the House secure to the new State two representatives. The rate of apportionment adopted by Congress in 1843, was 70,680. To entitle Texas, therefore, to two representatives, she must have a free population of more than 140,000, or a free population of 115,000, and 60,000 slaves. Who believes it? Nobody. She is entitled under the law of '44 to but one representative, but under the law of this slaveholder, two are voted to her. What a creeping thing is the Democratic party! but submits to such domination!—*Cincinnati Herald.*

THE VAN ZANDT CASE.—The Washington correspondent of the N. Y. Tribune says:

GOV. SEWARD was yesterday admitted an Attorney and Counsellor to practice in the Supreme Court of the United States. I have examined a copy of the Record in the case of Jones vs. Van Zandt. It is 78 on the Calendar, and may be reached within the next two weeks. It involves the constitutionality of the law of 1793 for the surrender of fugitive slaves, and its obligation upon the State of Ohio, which is a part of the North West Territory. It is contended that the constitutional provision for the surrender of fugitive slaves applied only to the Original States. In the present case the slaves fled from Kentucky, and were not in original State, to Ohio, also a new State. Gov. SEWARD is associated with S. P. CHASE, Esq., an eminent lawyer of Cincinnati, for the defendants. The case will be argued by SENIOR MOKEREAD of Ky. for the plaintiff.

TARIFF CREED OF THE DEMOCRACY.—Washington Union, Dec. 31st, 1845.

THE STANDARD.

HALLOWELL, MR. JAN. 22, 1846.

THE DEBATE.

The report of the discussion on the Missionary question in the Religious Convention, will be read with much interest and no doubt profit. Our readers are indebted for all these valuable reports to W. Davis, Esq., one of the secretaries. Mr. Leavitt's speech was probably one hour and a half long, and this report is, of course, but little more than an abstract; still it contains a correct view of the speech, which good judges, not abolitionists, have declared to have been the ablest argument to which they ever listened. It ought to be in the hands of all christians entire, for it contained timely, bold, and highly necessary truth, in masterly form, which the christian community do not get from ordinary sources of moral instruction. We shall print extra copies of this paper so that our friends may have them, if they call soon, for distribution.

We intended to connect with this discussion a few thoughts of our own, but have now little room. That chattel slaveholders were admitted to apostolic churches, is not yet proved, and never will be. The general principles and positive precepts of the scriptures would raise an insuperable barrier. The Bible knows no privileged class of transgressors.—The scripture laws of church discipline alone, would terminate such slavery in a day. Who but an infidel will say that the right of life, of knowledge, locomotion, the social relations, reward of labor, &c. can be subverted without a violation of the scriptures? By what right then can the *church allow* what the *Bible forbids?*

But it is said the church may tolerate, or endure, without justifying the evil. The Bible no where *suffers*, or *allows*, anything like American Slavery, then why should the church? Whether an evil can be innocently endured or not, depends on circumstances, such as the power of removal, means of knowledge, &c. Had the wrongfulness of polygamy been as well understood in David's time as that of chattel slavery is now among all civilized nations, and especially in the U. States, his christian character would not have survived its practice. He even then did not escape the most terrible judgments. Its *endurance* would have been its *justification*. And to permit chattel slavery in the christian church in 1846, as by Divine authority, is to *support* slaveholding, and to justify it, by that authority, in the most effective and responsible manner; for it is the allowed example of professors of religion that gives slavery its moral support. *Every assault is repelled because it implicates those "pious slaveholders,"* and never can slavery be reached, over the heads of those men, while they are unimpeached. They are the most criminal of all slaveholders, and the very bulwark of the system. Can bad men be prohibited from doing what good men are allowed to do? Is crime diminished in proportion to the goodness of the agent? Unless those professed christian slaveholders are substantially impeached, *no man can be censured for holding slaves* and the system stands forever. The Report of the American Board leaves no room to doubt, where it stands on this momentous question. But we cannot now pursue this subject farther.

Dr. E. Beecher and Organic Sins.

Dr. Beecher has now closed his exceedingly prolix articles in the Recorder, and concluding to him the best of motives, and an anti-slavery heart, we still are compelled to express disappointment with his writings. He has used acres of words, but few of them on the main question at issue. Instead of investigating great truth he has spent much ink in the investigation of himself. And how much wiser the world really is for his labor it is difficult to determine. He stated at the outset that his theory of organic sins as maintained at Brooklyn was published and fully endorsed years ago by Mr. Birney, Mr. Leavitt, and others, and this statement was displayed in a certain paper in this State under the staring caption, "*Blowing hot and blowing cold,*" because the Dr.'s views are now opposed by those men. But we were much surprised to find that he referred only to his "Declaration of Sentiments" of 1837 in proof of his statement, in which no one but himself can discover his present doctrines.

We have read him through, though with some impatience, and these questions may naturally arise: Will his articles awaken in the bosom a deeper sympathy for the slaves? Will they increase any man's abhorrence of slavery, or stir up the community to more effective resistance to it? Will they deepen the conviction of individual responsibility, either north or south? Will they tend to purify the church of the evil, and enlist her efforts for its removal? Is the path of christian duty on the whole any plainer than before? For ourself we must answer all these questions at least in the negative. If the position of the American Board can have no stronger defense than this, it must fail. Mr. Phelps will make fatal work with it.

What now was the real question at issue? Simply this:—*Ordinary slaveholders were* found in the mission churches, and the Board was asked to disapprove of it and seek its removal. The Board answer—*Some possible cases* of slaveholding are not fatal to christian character, *therefore* ordinary slaveholding is rightfully in those churches—is no bar to membership, and no change can be approved. This is the whole story, as it relates to the main point, sophistical and evasive as it is.—To carry *that report* through the Board and secure its adoption by the churches, Drs. Beecher, Stowe, and others, of some anti-slavery reputation, came forward with their theory of "organic sins," that is, sins of the *community—of the law*, not of those who *claim and hold under it!* This is the [illegible] backed by Messrs. Beecher, Stowe, Bacon and others, say *No*. Abolitionists say *Yes*. That is the important issue before the Christian community.

Our fear is that those men will not live long enough to remove, of themselves, from the christian mind of the country the dense perplexity which by their hair-splitting distinction they have thrown over it. Should they have bound a heavy burden upon the weary shoulders of the slaves, it is a great evil for good men to engage in a bad business.

The Reading Rooms—Further Light. New Position.

It may contribute to a right understanding of the no less remarkable than dishonorable conduct of that association, to state a few facts respecting the chairman of its committee. *Francis D. Ladd* was once a zealous abolitionist, professedly. He afterwards was found employing in a family connected with *a thousand slaves*. After his return his apologies for slaveholders were abundant, and his whole bearing on the subject of slavery was changed. His bitterness against the Liberty Standard has been peculiarly intense. Reason of him hereafter.

One of the association signed "A. C." has carried his case to the Christian Mirror, doubtless hoping there to be beyond the reach of reply, while appealing to prejudice in defence. That cowardly proceeding has made their case far worse. We are now ready to review the article, which contains much that is untrue, but will notice one or two things. The article we think was written chiefly by Ladd himself, for we have seen a letter of the *same date* from him, containing some of the same language. The writer says that first communication to us was *private*. No so. That is a public institution; the association embraces, it is believed, most of the students; a general meeting was called—chairman chosen—the vote was submitted—appointed a committee chosen to send it officially, and that notice contained a charge against us of unchristian and unmanly conduct. No either claiming ordinary self-respect, would have submitted in silence to such a charge, and from *such* a source.

The truth revealed. We had a right to regard those young men as honest, and as embodying in their note to us the principles by which they are governed. Accordingly we advised abolitionists to shun such unchristian bigotry apparently reigning there; and to go somewhere else. *Had that been the fact*, we would not have retracted, but repeated the advice. Rome is a poor place for young men. But we did not believe they had stated their true reasons, *and meant to make them* so. This is now sufficiently done. First, we have a "Baugorean" (student doubtless) protesting, in effect, that the ridiculous principles of their communication to us were not those by which they are governed—that they have a great variety of papers, anti-slavery as well as others. Then we have the testimony of "A. C." going to the same point, substantially, declaring that they have many anti-slavery papers, and that they by no means attempt to settle the *positions* of an editor, or place on his paper the *imprimatur* of a "sympathizing" tear before it is admitted to their room. They have papers there maintaining the very positions for which they complain of the Standard. Well, then, the ground of our advice is withdrawn, and the advice fails; for we would by no means have any one lose the advantages of that excellent Seminary because the Liberty Standard is not there.

But, young men, where are you now?—What is your "position?" On your own showing you offered false and deceptive reasons for your treatment of the Standard—reasons which you yourselves repudiate. Every soul of you who participated in the transaction is guilty of a not very magnanimous fraud, on your own admission. Here the public will hold you until an honorable act on your own part places you in a better position.

We call on you again to *specify* and prove the charge which you, the students of that Seminary collectively, have made against us.

THE BOND IN DANGER.

The course of Mr. Calhoun and of the South generally, on the Oregon question, has become quite alarming to northern Democrats. Oregon and Texas were yoked up together, the Northern division of the party agreeing to go for Texas, and the Southern agreeing to go for Texas, and the Southern for Oregon. But the slaveholders having got Texas, and Oregon being free, they refuse to fulfill the bond, and we predict that these Northern men will be left to glory alone in their shame. Our good Democrats must learn that slaveholders expect *service* without embarrassment, or compensation,—these are matters for turkeys. They now *repudiate*. The correspondent of the Journal of Commerce says:

"Mr. Wentworth alluded to the subject in the papers, that the South, having Texas, would go against Oregon. *Several Southern members rose and denied that there was any compact that they should go for Oregon, if the West went for Texas.*

Mr. Wentworth said he believed that they would go for the whole country. But, last session, the South voted that our country extended up to 54 deg. 40m. north latitude, and he only asked the South to stand up to the same assertion now."

Upon this subject the Belfast Journal speaks thus:

"But all these subterfuges are too shallow to hide the real motives which prompt them. Because Oregon is a free territory, it seems not why one inch of the soil should be slaveholding. Under no circumstances, it is evident, can the South escape, nor will it be willing to escape, from its duty and pledges in behalf of the Democracy of the Union. The same resolution of the Association of Oregon, proclaimed the Association of Texas, and declared also our right to the whole Oregon. The same resolution, 'one and indivisible,' was ratified by the votes of the free States, have called Democracy of the free States have fulfilled in good faith, one section of the Union, and—they will hold the South to a faithful fulfilment of the other. The Democracy of the Union and West have fulfilled the compact. North and South despite abolitionists, and the

but faithless to its pledges and obligations, it must not be expected that those betrayed will step out of their way to return much good for so much evil

We would suggest to Southern men that, aside from all other considerations, the course of Messrs. Calhoun and Rhett is at least impolitic; and is likely only to injure the South, in the estimation of all other sections, without promoting the objects which prompt their strange course. If that section will not be true to the country we must look to a union of all men and parties in their sections who will."

HIGHLY IMPORTANT.

A pretty large number of persons have not paid us for past volumns of the Standard.—This perhaps will be important news to them. These accounts must be settled up this winter for our limited resources will not allow a longer credit. Bills will soon be sent to them, and we hope not in vain. This collecting business must be done up, and we hope our friends will make short work of it so that we may be able to spend more time this winter in lecturing, attending meetings, &c.

Piscataquis County.

See the notice for the meetings in that county. If we are not mistaken there has not been a general meeting there for a long time, and their vote fell off last year not a little. Wake up, Piscataquis! Be sure that extensive notice is given, few liberty papers being taken there, and turn out the hard-handed, but *free hearted men and women.*

We have not been able to comply heretofore with the frequent invitations to visit that county, but hope to do so at the time of those meetings. A Religious Convention to continue one day at least, has been named, and it is hopeful it will be held.

The New Society.

The Committee of the Maine Liberty Association are issuing a circular, embodying its constitution and objects, which will be received in all the several towns forthwith. It cannot well be doubted that there are two thousand persons in the State, male and female, who will be pleased to join that society, the object of which is, to promote the whole Anti-slavery enterprise, moral, religious, and political, chiefly by employing agents to carry it to the people and enlist in it their hearts and efforts. The committee are anxious to place men in the field immediately, but will not go beyond the means placed in their hands.—Hence all can see the necessity of prompt and energetic action. The list of members who have paid will be published next week, and others will be added when received. Now is the time for action. Address W. R. Prescott, Hallowell, Treasurer of the Association.

STATE MEETINGS.—The satisfaction, indeed, high gratification expressed respecting our late meetings is encouraging to the friends of the oppressed. The duty now is, to carry out into practice the great truths and obligations maintained here. Too many eyes are now on those who vote for such principles in convention, to allow them to repudiate them in practice, and retain their integrity. Much depends now on the counties. Will they not all determine to hold greater meetings than ever before? The proceedings of this winter will be very important. Don't freeze up, brethren. Cumberland is moving. Give early notices.

GOOD EXAMPLE.—The Liberty Fair which the ladies got up in Philadelphia, raised for the cause $500. A beautiful quilt was made and purchased for Mr. Birney, another present was made to C. M. Clay. The Anti-slavery ladies in Maine may perhaps get a hint from this example.

BOSTON ALMANAC.—Mr. Dickinson has published a second edition of his beautiful Boston Almanac, which we think exceeds that of any preceding year. The maps are worth the price of the book.

CHARTER OAK.—The Christian Freeman, Conn., has changed its name, dress, and size, and adopted that good old name which no other can well monopolize. The Oak is quite emblematical of the sturdy character of that valuable paper.

TRUE WESLEYAN.—That able and interesting paper, edited by Rev. L. Lee, is much enlarged, and appears in new type and dress.

THE AGE.—Our neighbor has expanded his surface. Perhaps his design is to publish pretty largely upon *geographical* subjects, since the remarkable discovery that the greater part of Texas lies *North* of the 36th degree.

CINCINNATI ADDRESS.—Prof. Cleaveland of Philadelphia, has stereotyped that masterly production, and added many valuable statistical and other views for illustration and proof, making a neat pamphlet of 16 pp. Price $10, per thousand. We hope the receipts of the Maine Liberty Association will enable it to procure a quantity of this exceedingly valuable document.

FARMERS' LIBRARY.—Another No. of this very able work is received, an extract from which is on the last page. We shall publish further from it.

LITERARY EMPORIUM.—After an absence of some time this valuable periodical has again reached us. It is not only welcome in the office but in the family. The engravings are beautiful. Price $1,00. J. K. Wellman, 16 spruce street, New York.

THE ANTI-SLAVERY REPORTER for Jan'y, is very rick. The editor hopes to be able soon to publish it in Washington during the sessions of Congress. We hope his subscription list will justify so good a proposition.

☞ Just as we are going to press on this (Wednesday) morning, a report comes that a packet has arrived in N. York bringing the important news of the resignation of Sir Robert Peel and his ministry, and the consequent repeal of the corn laws. Russell, it is said, takes the place of Peel. By another week the steamer will have arrived.

OHIO.

A State Liberty Convention was held at Columbus, Dec. 30, and by the accounts received it was the largest and most interesting State meeting ever held in the State. A correspondent of the Cin. Herald says:—

Dear Sir—The State Liberty Convention adjourned to-day. It was more numerously attended than any preceding Convention of the same party at this place, and was distinguished by decision, unanimity and energy.—There was very little more enthusiasm among the members but a settled resolution of purpose and a fair assurance of final success, seldom observed in similar bodies.

Most of the members were plain farmers, some of whom had travelled from distant parts of the State. About fifty counties were represented, and several of them by very able men.

Judge King having declined a nomination, the Convention with great unanimity made choice of *SAMUEL LEWIS Esq.*, an able, christian man, well qualified for the office.—Mr. Lewis' nomination does honor to the cause and the party, and we doubt not he will receive a large vote. Ohio has no better man.

New Hampshire.

The State Liberty Anniversaries were held in Concord, at the same time as our State meetings. They were the largest and best ever held in the State, and show clearly the firmness, the zeal and wisdom of liberty men in the "old Granite State." The Freeman says:

It was the largest, as well as the most spirited and enthusiastic gathering of the Liberty Party ever held in New Hampshire. Notwithstanding the storm of Wednesday, which continued until Thursday morning, and undoubtedly prevented many of our friends from leaving home, the staunch and active friends of Liberty gathered in large numbers, and their proceedings as a Convention, representing the Liberty party of the State, were characterized by an earnestness, zeal, and fidelity to principle, worthy of the great cause, and sure to gain the respect of all upright men, of whatever organization.

The Liberty party of New Hampshire STANDS FIRM, and will stand till its mission is accomplished. Misrepresented and slandered it will continue to be, without doubt; but the people will not be deceived forever. The people of New Hampshire are opening their eyes to their duty and their true interest, and we cherish the confident hope that the old Granite State will be the first to declare in favor of Impartial Liberty.

General Hoit who had been a candidate for Governor several years, declined a renomination, and JUDGE BERRY of Hebron was nominated, of whom the Freeman remarks:

Judge Berry has held responsible stations in the State, and is generally known and respected as an intelligent, upright, Christian man—upon whose reputation there is no blot. As a Liberty party man, Judge Berry is thorough and uncompromising in principle, straight-forward and consistent in practice.—His ability and fitness in every respect for the office to which he has been nominated will not be questioned by any one to whom he is known.

Measures were also taken to largely increase the circulation of the Granite Freeman, which is already greater than that of any anti-slavery paper in this State.

☞ The Kennebec Journal speaks of "the many gross slanders, prevarications and falsehoods" the editor of the Hallowell Standard has put forth in the columns of his paper, and says, "He charged us not long since with publishing a forgery, known it to be such, than which a grosser lie never was uttered." The Standard carries on abolition business under the cloak of religion.—*Oxford Dem.*

To such measures are our loving Whig and Democratic neighbors driven in their resistance to general liberty. Over a year ago we quoted an item from another paper which would bear the construction that the forgery was published knowing it to be such;—but in the next paper we distinctly disavowed the design of making such a charge. The *truth* was quite bad enough—far worse than the crime for which many a man has made a visit to Thomaston.

Prove your charges, gentlemen.

☞ We hope to be at the Cumberland meeting. Let it be a "rouser."

CHRISTIAN CONTRIBUTOR.—The Free Missionary has been enlarged to a newspaper of good size, and is edited by that sterling and able man, Rev. Cyrus P. Grosvener. He is publishing his valuable and quite necessary views of the Wayland and Fuller discussion. We hope anti-slavery baptists in Maine will give him a good list.

☞ We would invite particular attention to the letter from Vermont. Is it correct?

From Texas.

Advices from Galveston are to Dec. 28.—The U. S. revenue cutter Woodbury arrived there on the 26th. There is scarcely any doubt that Gen. J. P. Henderson has been elected Governor of the State; who has been chosen Lieut. Governor is rather doubtful. At Corpus Christy, business is growing with the greatest rapidity, four or five vessels arrive daily, and Mexican traders came in freely, and paid the cash for what they bought.—Game was abundant; Lieut. Duncan had killed 50 deer and two tigers. At Houston, not a single house was to rent; the hotels were crowded with boarders, and real estate had advanced 100 per cent. within two months.

A correspondent of the Atlas, writing from New Orleans, under date of January 3, says:

"Tirrell, who was arrested here on suspicion of having murdered Maria A. Bickford, in your city, has written a letter to the editors of the Picayune, denying that he ever attempted to commit suicide, or that he has any intention to do so, protesting his innocence of the charge brought against him, and asking for a suspension of public opinion."

MELANCHOLY ACCIDENT.—On Friday last, a Mrs. Eaton, of Exeter, was found by her husband, burned almost to a cinder! Mr. Eaton had been married but twenty-four hours, had occasion to leave his house on business, returned in about three-fourths of an hour, and found his wife, whom he had just before left in good health and spirits, in the dreadful condition above described.

There is a mystery hanging over the affair which can never be unfolded. The probability, however, is, that Mrs. Eaton was visited by a fit and fell forward in the fire. The funeral sermon was pronounced by Rev. E. G. Carpenter.—*Bangor Whig.*

CONGRESS.

WASHINGTON, January 9, 1846.

The Senate did not sit.

The House spent an hour in receiving and disposing of notices, reports, &c.

Mr. Norris introduced a bill to repeal the second section of the apportionment act, which establishes the district system. Referred.

Mr. Tibbatts introduced a bill for the purchase of the Louisville and Portland canal stock.

Mr. Bowlin introduced a bill, similar to the bill of the last session, for extending a territorial government over Oregon.

The House then went into Committee, and Giles of Maryland took the floor and addressed the Committee in favor of the notice and asserting the right of the United States to all Oregon and the policy of taking and keeping it.

Levin got the floor next. He considered this a question of National independence.—Our right had been established so strongly that the most devoted slave of the foreign interests would not question it. After he closed,

Hunter of Va., obtained the floor, and the committee rose and the House adjourned.

WASHINGTON, January 10, 1846.

No session of the Senate.

The House was occupied for nearly two hours to-day on a question of privilege, by Mr. Hudson of Massachusetts.

The House went into Committee of the Whole on the Oregon question.

Hunter, of Va., then addressed the Committee in opposition to the Notice. He considered that the notice would inevitably be a war with England.

Mr. Kennedy of Ind., got the floor, said the people of the West grappled with Indians and wrestled with bears and thus they got their education.

His speech is a pretty able one, however, and is calculated to have its effect.

Mr. Toombs of Ga., having obtained the floor, the Committee rose and the House adjourned.

WASHINGTON, January 12, 1846.

In the Senate, Mr. Fairfield, from the Committee on Naval Affairs, reported a bill providing—

For building ten steam vessels of war, three frigates, two sloops, and two smaller vessels.

That these be built by contract, if the President see fit.

That before the next Congress meets, the President of the Unites States be authorized to complete all ships of war, now upon the stocks, and put in repair all vessels in ordinary.

That he provide supplies for the Navy and ordnance.

That $5,500,000 be appropriated to carry this act into effect.

That the act limiting the number of persons employed in the naval service to 7500, be repealed.

On motion of Mr. Westcott, the debate upon the Oregon notice was postponed to the 10th of July.

Remonstrances were presented against slavery in Texas.

HOUSE.—Petitions being first in order, were called for.

Mr. Adams presented a large batch—among them two from North Carolina, against the admission of Texas as a slave State. Mr. A. occupied more than an hour in presenting his pile.

A continuation of the Oregon debate then followed, in which Toombs of Ga., and Hamlin of Maine participated, both in favor of the notice.

Mr. Hamlin made an animated speech—he was strongly in favor of the notice, and of taking possession of Oregon, notwithstanding all the clamor and pusillanimity about a war, which he did not expect as the result.

WASHINGTON, Jan. 15th, 1846.

The Senate spent some three hours, to-day, in Executive session, and adjourned over to Monday. They were engaged, it is said, upon nominations. Some say that Mr. Slidell's nomination was before them, as minister to Mexico. Others have supposed that the voluminous message sent in to the Senate yesterday, by the President, and upon which the Senate went into Executive session, related to high matters concerning our foreign relations.

The House was engaged, some three hours, in the discussion of the Oregon question.—The rush for the floor is greater than ever.—It is clear seen that the feeling of the House is anxious to speak on the question; and surely, none ever arose that is more important or interesting to Congress and the whole country.

Mr. Crooke, of Tennessee, opposed the notice; and Mr. Bedinger, of Va., took the same ground, with Mr. Hunter, of Va., in support of our title to Oregon, and of as *quasiere* course, as the best means of asserting it. He advocated, strongly and eloquently, the policy of settling the country, and, thereby, acquiring it peacefully and effectually. He supposed that, in a few years, we should have a hundred thousand people in Oregon, with twenty thousand rifles.

Mr. Morse, of Louisiana, spoke in support of the notice, though last year he had opposed it, because the negotiation was then pending.

Mr. Dobbin of N. C., confined his argument chiefly to the proposition of Mr. Hunter,—showing that it was a war measure, and a dishonorable one. It designed to take Oregon by stealth, under the pretence of peace, but with the purpose of war.

Mr. Rockwell, of Conn., has the floor for to-morrow.

WASHINGTON, Jan. 16th.

The senate did not sit to-day.

HOUSE.—On motion of Mr. Hamlin, the report of the committee on the Florida contested election, was postponed on account of the temporary absence of Mr. Cabell, the sitting member, who has gone to New York.

Mr. McKay, from the Committee on Ways and Means, reported a bill making appropriation for the support of the Military Academy, Point, for the year ending the 30th of June, 1847.

Several bills of a private nature were reported and read twice.

Mr. C. J. Ingersoll, from the Committee on Foreign Affairs, reported a bill to repeal a part of the Tariff of 1842, levying a duty of 20 per cent. ad valorem on Java Coffee, and for regulating certain tonnage duty on vessels of sundry specified nations.

Mr. Darragh, of Pennsylvania, from the Committee on Naval Affairs, reported a bill to construct a Dry Dock at Philadelphia.

Mr. Giddings made a speech against war and war measures. He read a memorial from the people of his State, stating the amount of business they have concerned in the commerce of the country, and the risk they would then run in case of war. Yet if war was to come no matter what their risk or losses, they would be found on the side of the country. He offered an amendment, to defer notice till Congress adjourns. The amendment was declared not to be now in order.

Mr. Pollock, of Pennsylvania, next got the floor, and is now (½ p. m.) speaking in favor of the notice, and for claiming all Oregon. He maintains that this is no party, but an American question.

☞ An Italian is about visiting this country to take out a patent for embalming bodies.

FAMILY QUARREL.—A pamphlet of 30 pages has been issued by somebody, vindicating the Hon. Marcus Morton from the foul and decidedly undemocratic taint of abolitionism.

HAYTI.—There is reason to believe that the slaveholders are meditating if not actually concerting measures for the dismemberment and enslavement of the Republic of Hayti.—They can't endure that Africans, nay *we here*, should enjoy the privileges and act the part of men.—*Worcester Gazette.*

SUICIDE OF JUDGE GARLAND.—A New Orleans correspondent of a Charleston paper writes:—

"I learn that Judge Garland shot himself this morning. He was convicted of forgery on Tuesday last. He enjoyed hitherto the entire confidence of the people—and, in addition thereto, is supposed to be worth $30-000."

MISSISSIPPI.—The Vicksburg Intelligencer says, that two thousand Choctaws are expected to pass through that city in a few days on their way to their new homes west of the Mississippi.

CHINA MISSION.—Mr. Cushing has received $32,434, and Mr. Webster $7,500. Mr. C. claims $693 more, and Mr. W. $1994. In all $42,021.

The population of Michigan is 304,985.—Increase for the last five years 50 per cent.

The population of Illinois now amounts to 700,000,—nearly equal to the Old Bay State.

Prince Albert has been distributing among the people of England a pamphlet wherein he maintains that the queen, under existing circumstances, is set forth. Punch thinks it would have been a great deal better "under existing circumstances," to have distributed the potatoes instead of the pamphlets.

☞ Hon. Levi Woodbury has been confirmed in the Senate as a judge of the U. S. Supreme Court.

☞ *Texas Member of Congress.*—The Hon. T. Pilsbury has been nominated as a candidate for Congress, and has accepted.—Mr. P. is a native of Maine.

☞ The *Common School Fund* of New York amounts to $2,090,000; and its revenue distributed among the schools was last year $275,000. The towns are obliged to raise by taxation as much more money as they receive from the State.

☞ The New York Chamber of Commerce has adopted a memorial to the Legislature of that State, asking that the tax of one dollar per head now levied upon every seafaring man arriving in that port, on account of the Seamen's Retreat, be abolished.

☞ ELI HART the great flour merchant of New York, is dead. It will be recollected that his store was sacked and the contents wantonly destroyed during the flour riots in that city several years ago.

☞ Some of the Boston papers are puffing the newly executed bills of the new Boylston Bank. We should like to know whether the editors get each a "copy of the work."

☞ ADIEU.—There is something beautifully pious in that word of sad import, '*adieu!*' It means, may God guard you—to God I commit you!

☞ A proverb saith, "Labor while the day lasts, for the night cometh, when no man can work." There were no printers when this was written.

Receipts for the Standard.

	Paid to Vol.	No.	or to
Joseph Pratt	1,00	5	52 Aug. '46
Sarah Pratt	1,00	5	52 " '46
Freeman A. Merrill	4,00	5	31 Mar. '46
R. S. Pond	2,00	5	38 " '46
John Masters	2,00	5	52 Aug. '46
A. F. Farrar	2,00	5	52 " '46
Sarah P. Hinkley	5,00	5	52 " '45
J. S. Ellis	3,21	4	32 Mar. '45
Wm. G. Forbes	1,50	6	12 Oct. '46
Barnum Hodges	,75	5	38 Apr. '46
Simon Guptil	1,50	6	12 Oct. '46

MARRIAGES.

In Newcastle, the 31st ult., by Rev. David Cushman, Mr. Jerome Kennedy to Miss Emeline Campbell.

In Augusta, Mr. James N. Wade to Miss Mary E. Leighton.

In Webster, Orren Parker to Miss Mary Peterson.

In Gardiner, Wm. Tapley to Miss Catharine Hopkins.

In Gardiner, Isaac C. Welcombs of this town to Miss Mary Decker of G.

DEATHS.

In Newcastle, Jan. 13, Mrs. Sarah Kennedy, at the advanced age of ninety-two years—and a worthy member of the Ist Congregational church.

In Bath, Mrs. Eliza Russell, aged 75—widow of the late John Russell, Esq., of Boston, for many years Editor and Publisher of the Boston Gazette.

On board whaleship Neptune, of New London, on his passage to the Pacific, James Miller of Eastport.

In Fryeburg, Hon. Judah Dana, formerly U. S. Senator, aged 72.

In Georgetown, Benjamin Riggs, Esq., in the 87th year of his age.

In Thomaston, David Kellar, a revolutionary pensioner, aged 81. He was a soldier under Gen. Gates.

In South Solon, Major Ephraim Davis aged 77.—His father, Capt Isaac Davis, of Acton Mass., was shot by the British troops at Concord bridge, on the memorable 19th of April, 1775.

In Gardiner, 7th inst., Jonathan R. Smith, aged 19. His remains were attended to the grave by the members of the Warren Division of the Sons of Temperance, of which Division he was an honorable member.

In Havana, Dec. 25, Capt. Crockett, of ship Medora, of Thomaston.

In Vassalboro', 14th inst., Mrs. Abigail, wife of Oliver A. Webb, Esq., and daughter of the late Isaac Hawes, aged 45.

In Monmouth, 12th inst., John Welch, aged 61.

BOSTON MARKET, Jan. 13.

ASHES—The market remains without change. Sales of Pots at 4c. and Pearls at 4¼ a 4¾c.

CORN EXCHANGE—Sales of Genesee at 65.87 a 6 per bbl. Corn, yellow flat at 74c; white 71 a 72c. Oats are dull, and Southern are selling at 43 a 44c per bushel.

FISH—Sales of Bank at $2,62 a 2,75; Bay at $2,40 a 2,44; Hake and Haddock at $1,50 per qtl. dull. Mackerel are dull with small sales.

NEW YORK MARKET,—Jan. 12.

Flour is dull—there are sellers of Genesee at $5,75, but no sales.

BRIGHTON MARKET—Mon., Jan. 12.

At market, 700 Beef Cattle, 12 yokes Working Oxen, 80 Cows and Calves, 2800 Sheep and about 200 Swine.

Beef Cattle. Sales of extra, $5,25; first quality, $4,75 a 5; second quality, $4,25 a 4,50; third quality, $3,25 a 4.

Working Oxen. Sales noticed at $66, $72, $75, and $81,50.

Cows and Calves. Sales noticed at $17, $30, $31, $26, $30, and 34.

Sheep. Sales were noticed at $2, $2,33, $2,67, and $3,17.

Swine. Lots at wholesale, 4c. for Sows and 4½ to 5c for Barrows; at retail from 5, to 6c.

N. B.—About 150 head of Beef Cattle remained unsold at 3 o'clock.

Cumberland County.

Cumberland County Anti-Slavery Meeting will be at *CASCO*, Freewill Baptist Meeting house, *Wednesday* and *Thursday*, Feb. 11th and 12th.

S. SHAW
WM. SMITH, } Co. Com.
J. A. PARSONS,

Windham, Jan. 19th, 1846.

N. B. The Committee suggest the propriety of appointing the County "Religious Convention" with this meeting and appropriating one of the days to that object.

If the Committee appointed to call the "Religious Convention" so decide, they can give notice accordingly.

The Committee also earnestly desire the Editor of the Standard to attend the meetings, and, if he can do so, to announce it in the paper.

The friends in Casco urge a full attendance at the meeting from abroad—promising a *cordial welcome* to all who may attend. Come on then, *every body!*

Annual Meeting.

The Washington Anti-Slavery Society of Piscataquis County, will hold its annual Meeting at the Meeting-house in Sebec village, *Wednesday*, Feb. 4th, 1846, commencing at 10 o'clock, A. M., and will probably continue two days.

Speakers from abroad may be expected.

EZRA KIMBALL, *Rec. Sec'y.*

December 23, 1845.

N. B. Owing to several important meetings which occur about the first of January, the Secretary was requested by several of our friends to put the meeting off until February.

Letter from
NICHOLAS D. FORT, Esq.,
OF ALBANY, N. Y.

The benefit I have derived induces me to write to you for the service and good of others, if you will please make it known. For the term of seven years I have been subject to a violent Dyspepsia, accompanied with stomach and bowels, and consequently I was feeble, delicate and debilitated. When in this miserable state of health I was seized with the influenza, attended with hoarseness and a hollow cough, and a severe pain in my right side and shoulder; fever set in and my tongue was furred up very much. My physician prescribed among many other kinds of treatment, mercurial salivation, but all without the least benefit. My cough became very severe and I expectorated full half a pint day of what my physician called consumptive pus. I was apprehended that my case was becoming desperate, a counsel of physicians was called, but all of no avail. By the recommendation of a friend I then made trial of Brinckerhoff's Health Restorative. The first two days I took it diluted, but afterwards in full doses and in exact accordance with the directions. At once a great change was perceptible in all my symptoms which placed my system in a more composed and agreeable state. My cough and expectoration decreased, my stomach and bowels became quiet, and proper action, my appetite immediately revived, my tongue became clear, all the functions were harmonized, my nerves become tranquil, and I was in a few weeks restored to a state of tone and strength. At the present time I enjoy better health, have less torpor, and more activity of body and mind, and relief from intense bilious dyspepsia, that I have experienced ever before. My cough and pains are gone and I am well.

For Mr. C. Brinckerhoff,
Proprietor Health Restorative. } 2m13

—I hereby notify the public that HORACE EVERETT is no longer my General Agent; and that I have no connection with him, nor have any thing to do with any pills which he may offer to the public, called the *Health Restorative Pills*, nor any other medicine manufactured by him. C. BRINCKERHOFF.

☞ GRAINING COMBS—A new and useful article for Painters just received, and for sale by
Nov. 27. 11 S. PAGE & CO.

Assignee's Notice.

ON the 12th instant James A. Woodridge of Hallowell made to me an assignment of all his property for the benefit of all his creditors according to law.

Notice is hereby given to all his creditors, of said assignment, that they may become a party to the same as the law prescribes.

R. G. LINCOLN, Assignee.
Hallowell, January 13th, 1846. 2d4c18

To Traders of this place and the Country.

Great chance for Bargains!

THE ENTIRE STOCK in the store recently occupied by JAMES A. WOODBRIDGE, consisting of W. I. and DRY GOODS, is offered at Wholesale, in lots to suit purchasers. The stock was well purchased, and consists of substantial and desirable goods.

Country Traders wishing to replenish their stocks of goods during the winter, will find it for their advantage to call and examine this stock.

R. G. LINCOLN, Assignee.
Jan'y 13, 1846. 2d4c18sf

Machine Cards.

S. PAGE & Co. have now on hand their supply of CARD CLOTHING, which they offer at low prices. Also Sperm and Lard Oil suitable for wool.

Zephyr Worsteds.

JUST received a fresh supply of WORSTED—*Zephyr, Cambrick, Wooded Needle, Knitting Fine* &c., &c., at F. LYFORD & CO'S.

50 CRATES WARE now opened and for sale at R. G. LINCOLN'S the largest, and best assortment of CROCKERY, GLASS AND CHINA WARE, probably the River. Consisting of almost every article and pattern, now in use.—Also a large lot of WOODEN WARE, HARD WARE, AND CUTLERY. The above stock comprises almost every article needed for house keeping, and will be sold wholesale or retail, at very low prices.
Hallowell, Dec. 10, 1845. c13-20

Carpets.

F. LYFORD & CO. have now on hand as good an assortment of CARPETS as can be found in the state, and will be sold as low.

Purchasers are invited to call and examine.
Sept. 15, 1845.

Wooden Ware.

35 DOZEN PAILS, of a superior quality; 100 Tubs do; 65 pairs Ox and Steer Bows; 10 doz Walnut and Oak Axe Handles; Churns of various kinds; Nest Boxes; Flower Boxes; Buckets; Wash Boards; Keelers; Wooden Bowls; Mortars; Clothes Pins; Clothes Horses; Handle Dippers; Bench Grindstones; Cow Ferules; Saw Horses; Faucets; Well Buckets; Willow Clothes Baskets; Fruit Baskets; Willow Cradles and Carriages; Entry and Chaise Mats; Brooms; Dust, Floor and Hearth Brushes; Fancy and Common Rocking Chairs; and nearly every article that may be called for of the Wood kind, for sale by R. G. LINCOLN.
Hallowell, Dec. 10, 1845. c13-20

WHITE LEAD—5 TONS White Lead dry and ground, just received, and for sale by
Nov. 27. 11 S. PAGE & CO.

BROAD CLOTHS and CASSIMERES now opening and for sale at *GREAT BARGAINS*, at at the Hallowell Dry Goods Store by
F. LYFORD & CO.

LIBERTY ALMANAC for 1846. This can be had at THIS OFFICE, 60 cents a doz. 6 cents single.

FREDERICK DOUGLASS' NARRATIVE, may be had at the STANDARD OFFICE, 40 cents single.

SPOONER'S "UNCONSTITUTIONALITY OF SLAVERY," at THIS OFFICE, price, 50 cts. single.

LIBERTY MINSTREL, may be had at THIS OFFICE, price 6 cents single.

LEWIS CLARKE'S NARRATIVE, at THIS OFFICE, 25 cents single.

SOLAR LAMPS—A rich article—Also Solar Hanging Lamps, for Churches, Halls, or Stores, for sale at R. G. LINCOLN'S. Dec. 10. c13-20

LAMP OIL. Winter Strained Bleached Sperm OIL, Spring Strained do., Winter Strained Whale do., of good quality for sale by
S. PAGE & CO.

GRAHAM FLOUR.—S. PAGE & CO. have for sale a few barrels of the "Gardiner Mills" GRAHAM FLOUR. 18

KNIVES AND FORKS.—A splendid assortment of Knives and Forks, at R. G. LINCOLN'S.
Hallowell, Dec. 10, 1845. c13-20

Mutual Insurance.

THE Monmouth Mutual Fire Insurance Company insures Dwelling Houses, Household Furniture and Farms in the county, for the term of 4 years.

The Maine [Gorham] M. F. I. Co. for 6 years.

The Thomaston M. F. I. Co. for 4 years.

The Hallowell M. F. I. Co for 2 years.

The above Companies insure on Houses, Furniture Stores, Barns, &c.

The Holyoke Mutual Fire Insurance Co. in Salem, Mass., insures Dwelling Houses, Furniture, Clothing, Barns, Hay and Grain, Stores, Merchandise, &c., for 6 years.

PELEG WADSWORTH,
Travelling Agent for the above Companies.
Bath, Nov. 24, 1845. 18tf

THE MAINE MAMMOTH MUTUAL FIRE INSURANCE CO. obtained a Charter at the last session of the Legislature to insure Dwelling Houses and Property thereon, Barns, Hay, Grain Tools, Stores and Merchandise, Mills, Machinery, Machine Shops, Stock, and most kinds of insurable property, from 1 to 4 years.

Policies will be issued soon as the requisite amount of property is offered for insurance.

Applications may be made to
PELEG WADSWORTH, Agent.
Bath, Nov. 24, 1845. 18tf

Sand's Sarsaparilla,

For the Removal and Permanent Cure of all Diseases arising from an impure state of the Blood, or habit of the System, viz:

THE ancients believed that animal life exists in the blood. It is at least certain that upon its purity *of that fluid health* depends. If the skin and the hands are in an unnatural state, as in Scrofula, Leprosy, Scald-head, Swellings, and all diseases of the surface, it is evident that the vessels which ramify over the surface of the body are charged with diseased blood; and so, the whole volume of blood, venous and arterial, is impure. Before a cure can be effected there must be a purification of the stream. This is done by Sand's Sarsaparilla acts directly on the blood in the very process of its formation, and will soon restore the circulation to a healthy state by eradicating the elements of disease at the fountain head. Such is the *modus operandi* of this preparation: and experience, by the mouths of thousands of witnesses, has given testimony to the theoretical conclusions of reason and common sense.

The following statement is from a gentleman who is not of the first struggles in the city of Providence, and from his extensive knowledge of medicines of every kind, and his experience of the effects of Sand's Sarsaparilla, his opinion, is one of peculiar force to the afflicted.

SAND'S SARSAPARILLA.—I speak experimentally when I say that that medicine is far more effectual in the cure of chronic or acute rheumatism than any other preparation I have ever tried. Having endured extreme suffering at times within the last five years from repeated attacks of inflammatory or acute rheumatism, I have taken Sand's and Sand's Sarsaparilla with the happiest success—my health is now better than it has been for many months past, my appetite is good, and my strength is rapidly returning. I attribute this healthful change entirely to the use of this potent medicine. Feeling a deep sympathy with those who are afflicted with this most harrassing and painful complaint, I cannot refrain from earnestly recommending to such the use of this valuable specific. Having the most entire confidence in the medicine and in the skill of Dr. Sand, I was induced thereby to try the effects of their Sarsaparilla, and I take pleasure in adding my testimony to that of many others commendatory of its invaluable properties, unknown to and unsolicited by the Messrs. Sandie.

CHARLES DYER, Jr.
Druggist and Apothecary,
40 and 42 Westminster street, Providence, R. I.
Feb. 15, 1845.

MESSRS. SANDIE—With feelings of the most lively gratitude I wish to express to you, and through you to the world, an account of unexpected and almost despaired of recovery by the use of your Sarsaparilla. For the past ten years I was afflicted with the liver complaint, dyspepsia, and disease of the spine, and have suffered beyond the power of language to describe. Physicians prescribed in vain, and the remedies used seemed only to increase my sufferings. In 1843 I was reduced to a state of helplessness, which reduced me very low—as it passed off, ulcers of the most painful description came out on my face and neck; I felt the entire use of my limbs, and yet was wholly or so far not for my light or by day. In this tried situation I heard of your Sarsaparilla, and what it had done for others similarly afflicted with myself. I purchased one bottle, and found immediate relief by its use. I then used five more and was entirely relieved. My feelings are such as I cannot describe, yet I know myself—so great was the change. I am like a new creature. This much I feel bound to express to you. My present health is due under God to your instrumentality, and may the same Providence that directed me to your old make you the happy instrument of blessing to others diseased and despairing as I was. Your very grateful friend,

ESTHER F. PEARCE,
(wife of Uriah L. Pearce.)
Commonwealth of Mass. Barnstable, ss. Nov. 27, 1844.
We certify that the foregoing is the statement of Mrs Pearce, and we are confident that every word is true.

JOHN REVERE, Justice of the Peace.
SAMUEL ELDRIDGE, Justice of the Peace.
JAMES BICKNELL, Minister of the Gospel.

For further particulars and conclusive evidence of its superior value and efficacy, see pamphlets, which may be obtained of the proprietors and their agents gratis.

Prepared by S. and Sold, wholesale and retail, by A. B. & D. SANDS, Wholesale Druggists, 79 Fulton st., N.Y.

Sold also by S. PAGE & Co. Hallowell; J. E. Lado Augusta; C. P. Branch Gardiner, and by Druggists, generally throughout the United States. Price, $1 per bottle, six bottles for $5.

The public are respectfully requested to remember that it is Sand's Sarsaparilla that has been and is constantly achieving such remarkable cures of the most difficult cases of disease in which the human frame is subject—therefore ask for Sand's Sarsaparilla and take no other. 1y3

Sarsaparilla.

KELLEY & CO.'S

Highly Concentrated Extract of SARSAPARILLA,

IS got up under the supervision of the *Medical Profession*, from whom it receives a most extensive patronage, and is confidently recommended to any preparation of the name in the United States.

This SARSAPARILLA, which was first used in the private practice of the Proprietors, has ever been in its way to the popular regard of the Profession, that the most distinguished Practitioners express unbounded confidence in its powers, and wherever it is known it is extolled for its extraordinary virtues.

DISEASES, for which this Medicine is a positive cure, are SCROFULOUS AFFECTIONS; DYSPEPSIA; CANKER in the STOMACH and BOWELS; IMPURITIES of the BLOOD; DEBILITY of the SYSTEM; ERUPTIONS in the FACE; MERCURIAL DISEASES, HUMORS; Chronic CONSTITUTIONAL COMPLAINTS; RING WORM and RHEUMATISM. It is, for all these truly afflictive and dangerous maladies, an unrivalled, matchless curative. It takes the place of all other Sarsaparillas and is superior to any preparation of the same in the United States.

This SARSAPARILLA, which was first used in the private practice of the Proprietors, has ever been in its way to the popular regard of the Profession, that the most distinguished Practitioners express unbounded confidence in its powers, and wherever it is known it is extolled for its extraordinary virtues.

Citizens, and the public generally, are requested to make trial of this medicine, which has produced such miraculous effects in other places.

Sold in HALLOWELL by
SAMUEL ADAMS.

This Sarsaparilla is manufactured *exclusively* by us—is sold Wholesale and Retail at our Drug Establishment, and by our duly authorized agents throughout the country. ☞ Remember that no *other is genuine.*

JOS. L. KELLEY & CO.
CHEMISTS AND DRUGGISTS,
No. 108 Middle st. nearly opposite the Custom House.
PORTLAND, ME.

KENNEBEC, SS.—At a Court of Probate in Augusta, within and for said County, on the last Monday of December, 1845. SAMUEL BENJAMIN Guardian of the minor heirs of ISAAC D. WING, late of Winthrop, in said County, deceased, having presented his account of Guardianship of said minor heirs for allowance.

ORDERED, That the said Guardian give notice to all persons interested, by causing a copy of this order to be published three weeks successively in the Liberty Standard, printed at Hallowell, that they may appear at a Probate Court to be held at Augusta, in said County, on the last Monday of Jan. next, at two of the clock A. M., and show cause, if any they have, why the same should not be allowed.

W. EMMONS, *Judge.*

A true copy.
Attest: F. DAVIS, *Register.* 3w22

CROCKERY WARE,
ASSORTED CRATES FOR COUNTRY TRADE,
Constantly on hand and far sale by
R. G. LINCOLN, Hallowell.

DOZEN first quality REYNOLD'S AXES, for sale, and WARRANTED by R. G. LINCOLN.
Hallowell Dec. 10, 1845. c13w20

The Family.

THE EMPTY CRADLE.

BY MISS HANNAH F. GOULD.

She sits by the cradle with sadness and sighing;
And while the small shoes that her fair infant wore:
Her black-ribboned bonnet beside her is lying;
And dark are her feet from the path they've come over;
For she has been out where the light breeze was sweeping
The drops from the flowers, which the night had been weeping
Around the fresh grave where her loved one was sleeping
So soundly its mother could wake it no more!
'Twas there she spied forth, when the morn yet was blushing
With rose-tints and saffron the mild Orient sky;
And there was she bowed, whilst the hot tears were gushing
To shower the cold clods from her wo-chosen eye.
She whispered—she called—but her child did not hear her
Her lips to its bed she brought nearer and nearer;—
Then life, with all else, oh, she felt it were dearer
Her darling to clasp but a moment—and die!

For, this was the hour, when, in beauty awaking,
Her babe had been wont her glad soul to illume;
And now her worn heart-strings were bleeding, and breaking,
The glory of morn wrapt her spirit in gloom!
And death and the grave seemed their suppliants spurning;
When back, in despair, to her chamber returning,
All drooping and torn and with fond bosom yearning,
She sought from the cradle what lay in the tomb.

But dreary is its void—and its coldness, how chilling!
With sighs and with tears it is rocked not her ear.
'Tis grief's bitter essence all round it distilling;
Her cherub is gone—and death's loneliness here.
Oh! Rachel, weep on, the anguish the new childless mother
Retires in her babe's empty cradle to smother;
And, known to her soul and its God, but none other,
The weight of her wo and the price of her tear!

From the Youth's Monthly Visitor.

THE SLAVE MOTHER.

Air:—*Araby's Daughter.*

The slave mother leaned on her mattock full weary,
Where the tall city's shade made each green grave look dreary,
Though spangled with tears which kind nature had shed.
But she reeked not that cold dews were falling round her,
Though weary with toil, and though fainting for food,
For the last tie was broken which to feeling had bound her,
And frozen even the fondness for life in her blood.

Her children as mothers love, once she had loved them;
But sold were they all, save the corpse by her side;
God saw all her fears for her child, and removed them,
And her last pulse of hope with her last babe had died;
O, then, though she knew its young eyes first met her,
In large rings of smiles which the lips could not show,
She thought that its safety in death was far better,
Than the joy she had felt when it breathed on her cheek.

And she prayed, as she turned to her strange task, preparing
The shroudless and coffinless rest for her child,
That soon her torn breast might her babe's sleep be sharing,
Her heart no more rung, and her brain no more wild:
For she said, while round her damp vapors aspirant,
Rose chill from the moist turf which covered the grave,
That earth was less cold than the heart of a tyrant,
And death far less drear than the life of a slave.

On the Exercise of the Social Affections.

In a world like ours, the social affections have ample scope for exercise. There are many and infinitely diversified scenes that shed upon the features an illumination which bespeaks a heart that can taste the happiness of another. And there are scenes, too, of an opposite character, which must often fill the eye with the tear of sympathy, and carry home to the stricken bosom with a force superior to that of demonstration, the pungency of another's woe. The man who does not feel for his fellow pilgrim in this vale of transient joys and reiterated ills, is justly deemed an outlaw from nature, and an exile from heaven. Such a man is already branded with the curse of Cain. To rejoice with them that do rejoice is not less an impulse of nature than a precept of revelation. Who that has not violated and irreparably surrendered every ligament which bound him to his kindred race, and in whose bosom that last pulse of human sensibility has not already ceased to beat, but has felt the tide of his own happiness augmented by the happiness of others.

The heart which has any just claims to the emotions of benevolence, will rejoice in the inconsiderable felicities of beasts, and birds, and insects;—but where man is the object, those joys attain a proportionate degree of elevation and refinement. What eye that wanders over fields robed in verdure and waving to the breeze the promises of the coming harvest, and that inspects the "cattle upon a thousand hills," but glistens with new and peculiar lustre from the contemplation of that anticipated country which shall enrich and beautify the human race? Who rejoices not in the national peace, where widows and orphans are no more prematurely multiplied by war, the bloodiest scourge of heaven, when the voice of victory is broken, and the spear of death is cut asunder, and the chariot of victory burned in the fire? Who can preside at the paternal board—or sit in a little circle of domestic quietude—without feeling a social rapture which gives him a deep and permanent interest in the felicities of all around him? Even the placid smile which plays upon walk abroad, while every gale is peace and every grova is melody; his social affections are awakened, and his social purposes strengthened.

In his solitary, or attended ramble, when the firmament glows with "living sapphires," and the infinitude of stars which gem the heavens, mutually irradiate each other, and in social and commingled splendor shine upon the earth, he is instinctively urged to a new degree of proximity to his fellow beings, and his bosom swells with the participated joys of a world.

To weep with those that weep, too, is equally the attribute of man and the injunction of heaven. And the world in its present degraded and dejected state makes a large demand upon the more acute and pungent sensibility of the heart. Could the warm tide of commiseration wash away the guilt and sufferings of the earth, we might well adopt the pathetic exclamation of the prophet, "O that my head were waters, and mine eyes a fountain of tears." Who deplores not the prospects of death and famine, not because he himself may feel the pressure, but because the visitation will fall with seven fold severity upon the poor. What heart that is high strung with human feelings, has not sometimes experienced the alternation of grief and dread, when nations have been involved in long and furious contests; when the trumpet of promiscuous carnage has been blown; when the demon of vengeance, ever hungry for human flesh, has been unchained and commissioned to imprint his bloody footsteps upon the land, which was traversed nearly by the angel of peace; and when the sighing zephyr whispers the death groans of murdered victims? Who can visit but in imagination the enangulated field of battle and take a solitary range amidst the breathless bodies of the slain or hover over the broad streams of blood which plough the soil as they pursue their dark, deep and melancholy course, without feeling the mingled emotions of pity, tenderness and regret, which language is too feeble to express? The more retired scenes of private affliction likewise have a power to reach the heart. The abode of poverty, the couch of pain, the languid eye and pallid cheek of disease, and the bed of death demand the tribute of a tear.

Selected Tale.

From Noah's N. Y. Weekly Messenger.

REVOLUTIONARY REMINISCENCES.

THE DEATH OF KNOWLTON,
On Harlem Heights, September 16, 1776.

There are certain names that exist in our historical annals so briefly, yet glorious, that we involuntarily wish to hear more of them. Among these names may be mentioned that of Thomas Knowlton.

He was a native of Ashford, Conn., and one of Putnam's rangers in the old French war. From the ranks he rose to be a lieutenant in that campaign, which ended in the conquest of the Canadas by the English and Provincials, in 1760. A braver and nobler man never lived, as this sketch will show.

When news came into Connecticut of the battle of Lexington, Knowlton immediately assembled his company, and, procuring fifty men to join him, marched at once for Boston. In doing this he was also advised by "old Put," who was then on his way to the provincial camp. When Knowlton reached Cambridge with his company, Warren thanked him publicly in behalf of Massachusetts, for the first soldiers that had come to her aid from any sister colony—so that Knowlton's company was the first body of armed men that entered Massachusetts from a neighboring State.

The night before the battle of Bunker's (properly Breed's) Hill, about one hundred and fifty men were selected from the Connecticut regiments, then lying at Cambridge and Dorchester, to go and throw up the entrenchments, in connection with the Massachusetts troops under Col. Prescott. The requisition was made by Putnam; and this body, under Capt. Knowlton, were the first men that commenced throwing up the redoubt on B's Hill.

It was about two o'clock at night when the troops reached the summit of the hill, preparatory to beginning their labor; and the diligence with which they worked until daylight, has been always praised by military men and in history.

When the battle commenced, Knowlton, with his men, left the redoubt and occupied the rail fence extending from the redoubt towards Mystic river. From the rail fence rose that deadly sheet of fire so terrible and efficient, and which nearly destroyed the Welch Fusileers—a regiment that had been so famous at Minden, in Flanders, some years before.

On the third and final attack, when the British carried the hill, Knowlton formed his company preparatory to their being retreated, and in this way saved the great body of the American army. Knowlton was the last officer on our side that left the hill.

Washington, who reached Boston to take command a few days after the battle, was so impressed with the Knowlton's promptness, as described to him, during the fight, that he remarked "that he was a born soldier!" and immediately promoted him to the rank of major, with the privilege of selecting a battalion under his own command from the New England troops.

Before Boston was evacuated by the British troops, Knowlton made an attack on one of the islands in the harbor, brought off a large number of prisoners and valuable stores, killing quite a number of the enemy with only one man wounded on his own side. As soon as the British troops had left Boston, Knowlton was sent on with his battalion to New York city, under the command of the commander-in-chief, Gen. Washington. Here he was employed in disarming the tories on Long Island and in New Jersey. On Washington's arrival at New York to take command, he selected Knowlton for any especial service where sagacity, bravery and judgment were all required.

The disastrous battle of Long Island occurred in the latter part of August; and on Sunday, the 15th of September, 1776, the British troops, embarking at the head of Newtown Creek, crossed the East river under the protection of the guns of three or four vessels of war, and landed at Kip's Bay.

At Kip's Bay were stationed a few regiments of Connecticut *militia*, under the command of Gen. Silliman. These troops, on hearing the approach of the landing of British troops, as they might have done, became frightened at a few broadside discharges from the vessel of war anchored close into the shore, and, as soon as the first discharges of musketry

One man had accompanied Washington when he rode to Kip's Bay, who felt more anguish on beholding the retreat of the militia regiments than even Washington. It was Knowlton, then the lieutenant-colonel and commander of a regiment of *light infantry*, or rangers, all picked men—a regiment ordered by Washington himself.

A word in regard to Knowlton's commission as lieutenant-colonel. At the time of the revolution, it was a customary thing for a General to have command of a regiment, and therefore in *some* instances the lieutenant-colonel was *defacto* commander. Knowlton's regiment was, in other words, "Washington's own." After the death of Knowlton, Washington organized his "Life Guards."

The British had landed at Kip's Bay!—they were upon the island of New York *at last!*

"Shameful, shameful, gentlemen!" said Washington, as he turned the head of his horse towards the city. "I thought better of these Connecticut militia men at Kip's Bay. We must now get out of the city as quick as possible. Forty thousand, the several divisions of troops are under arms; therefore, aids-de-camp, listen to my orders."

As he said this, and reached near what is now Union Square, he gave full directions to Colonel Leitch, who was the officer of his ordarly, one or two colored servants, and an officer of fine personal appearance in blue and scarlet uniform, he was unguarded.

"Well, Colonel Knowlton," said Washington, "our troops have not made the defence I counted upon, Kip's Bay."

"No, General, and most deeply do I regret it. I have now, sir, one favor to ask. The favor is this; give my regiment an opportunity to wipe away this disgrace in the next fight that occurs."

"Certainly, colonel," and Washington touched his hat; "perhaps it may be sooner than either of us think for. May you be the conqueror!" Saying this, Washington rode hastily down the Bowery, whilst Knowlton stopped at the Cooper Farm, where his regiment was encamped, and speedily the whole army was in full retreat for Harlem Heights.

It was the hour of noon on the day after the evacuation of New York by the American troops, that the commander-in-chief Washington lay encamped on Harlem Heights. The encampment and entrenchments extended from Kingsbridge are more commonly called, "Harlem Commons," it must be remembered, extend from the flats on the East River, near the "Red House," almost across the island. The Bloomingdale road, on the North River side, breaks the further end of the plains, and forms a kind of valley or gorge, which seventy years ago, was covered with trees and brushwood. Along this gorge a body of Highlanders and Hessians marched, under the command of Gen. Leslie, the day we have mentioned.

Washington's quarters were at Col. Morris' house, some two miles from this spot, and he was already close to dinner, when an orderly arrived from Col. Knowlton stating that the enemy were advancing in considerable force into the plains, that his men were skirmishing with them, and asked for orders. The commander-in-chief mounted without an instant's delay, and, with his aids, rode to the upper range of heights overlooking the plains. Below him, in the valley, was a party of skirmishers from Knowlton's battalion, disputing with the advancing British troops. Knowlton was soon at his side.

"General Washington," said he, "the enemy is advancing in a large force. From a prisoner just taken, I have ascertained that General Leslie in command. The troops consist of the 42d Highlanders and a large body of Hessians. I think it is their intention to advance with the whole army if not speedily checked."

Washington in the meanwhile was examining the whole scene with his glass.

"I perceive the Highlanders are stretching towards your regiment, Col. Knowlton. Advance immediately, and if possible, outflank them. Take with you the nearest New England regiments. Now, sir, you have your wish of yesterday. The honor shall be yours of retrieving the disasters that then took place. Success to you, my dear colonel! Remember our situation is desperate, and your bravery and patriotism must to-day constitute our right arm."

Knowlton bowed in his saddle when he received the order, tilt the plume in his light infantry cap touched the mane of his noble war steed, and waving his head in token of success, rode full speed to the head of his regiment; and the cheering sound of the drum and fife, as his men deployed into line, rose far above the din of musketry and the shouts of the combatants. It was destined to be the gallant soldier's last battle-field.

Major Leitch, who commanded a regiment of Virginia riflemen that had arrived in camp only the day before, lay with his troops upon the left of the enemy. Both Lieutenant Marshall (afterwards the celebrated Chief Justice of the United States) to Washington for orders; and Leitch was directed to advance, as if to outflank the troops on the left, whilst a large body of men pushed forward in front.

Leitch went down gallantly into the plains with his Virginians, and the firing soon became heavy between him and the Hessians.—Crossing the plains on a flank movement, he drove the enemy rapidly back, when he was shot from his horse, three balls entering through his body, and he was borne off the field. This rather added to the fiery valor of his men, for onward they rushed and swept the left of the field.

In the meantime Knowlton on the right pushed forward and charged the Highlanders rather in front than in flank, and a heavy and destructive fire took place along the line.—His men were fully determined to wipe away the disgrace of their New England brethren in the retreat of the day before, and charged into the very heart of the 42d, a regiment so famous in the after annals of British glory in Egypt.

Above the smoke, which curled along the valley and edge of the plain, could be seen the form of Knowlton, the tall white feather in his infantry cap, (he lived before Murat!) swaying hither and thither at the head of his advancing column. "Push on, my brave Yankee boys! show these turned bag-pipers that upon your native soil no foreign army shall triumph!" These were the last words he ever uttered. A ball passed through his brain—he fell headlong from his horse at the head of his troops, and the dream of the soldier his glory and ambition had passed away!

A cry of vengeance rose along the line.—With a loud hurrah, on went his regiment.—They swept the enemy like chaff from the field, and "Victory!" "Victory!" echoed over the plains.

This fight on Harlem Plains and its results were electrical throughout the American army. When Washington heard of Knowlton's death, he remarked, "The army has lost one of its noblest officers." In general orders, next day, he spoke "of the brave and gallant Col. Knowlton, who fell nobly fighting in defence of the liberties of his country at the head of his regiment, a man who would have been an honor to any country or age."

Leitch died three days after, and was buried by the side of Knowlton, "on the redoubt at the foot of the hill!" In the south of Kent

Miscellany.

FAREWELL TO THE OLD YEAR.

BY WILLIAM H. BURLEIGH.

Good bye, Old Year! thy race is almost run—
Before thee now is the grave, in which thy years
Lie buried, lost—immeasurable years,
That lived—grew old—and died—their errand done.
That grave shall soon be thine—thy hour is nigh
Hours in its setting! Bow thy trusty head,
As thy hot foothold crumbles to the fiend
Of thy last Hour, and speak thy business
On them—the noble Few—whose alchemy
Hath changed thy moments into more than gold—
Whose liberal hands with blessings manifold
Have sown the Earth, and airlets in amber hue free!
Bless thee, whose radiant lives have brightened thine,
And linked their memory to deeds divine!

II.

Ah, well-a-day! my heart is sad, Old Year!
To see thee go so soon—for then and I
Have, for a twelve-month, kept sweet company,
And many a hour have I spent in dreams of pleasant cheer,
And found bright spots of verdure 'mid the drear
Sand-wastes of Life. How much in thee I love,
Of joy, through the Year—good, through evening wo,
I cannot count; but all thy wealth, I fear,
Hath not been grasped, and on thy scroll may be
Records of hours misspent—of talents
Of opportune gifts—of proffered good unwon—
Sad records—written for Eternity;
Oh, dying Year! thy hours come not again—
Oh, heavy Heart! thou mourn'st the Past in vain!

From the Boston Atlas.

THE PILGRIM FESTIVAL.

The 225th Anniversary of the Landing of the Pilgrims, was celebrated yesterday at Plymouth, under the direction of the Pilgrim Society. On the arrival of the train from Boston, the procession of the Society and its guests assembled in the Court House, Judge Warren presiding. The procession formed under the direction of Gen. Ezra Ewer, Chief Marshal, and repaired to the Unitarian Church; where the following original ode, written by Hon. Judge Davis, was sung:

Sons of renowned Sires,
Join in harmonious choirs,
Swell your loud songs;
Daughters of peerless dames,
Come with your mild acclaims,
Let their revered names
Dwell on your tongues.

From frowning Albion's seat,
See the famed band retreat,
On ocean tost;
Her white cliffs seen no more,
Blue heaving billows roar,
And beer them to this shore,
Fetter'd with frost.

By yon wave-beaten Rock
See the illustrious flock
Collected stand;
To seek undisturbed genius,
Their faithful partners move,
Dear pledges of their love
In either hand.

Not winter's sullen face,
Not the fierce tawny race,
Their courage quelled;
Nor hunger shook their faith,
Nor pestilential breath,
Nor Carver's early death,
Their souls dismay'd.

Water'd by heavenly dew,
The Tree of *Empire* grew,
Freedom its root;
From the cold northern pine,
Far to yd the burning line,
Spread the luxuriant vine,
Bending with fruit.

Columbia, child of Heaven,
The best of blessings given,
Be thine to greet;
Hailing this virtue day,
Looking with fond survey
Upon the weary way
Of Pilgrim feet.

Here trace the moss-grown stones,
Where rest their mould'ring bones,
Again to rise;
And let thy sons be led,
To emulate the dead,
While o'er their tombs they tread,
With grateful eyes.

Sons of renowned Sires,
Join in harmonious choirs,
Swell your loud songs;
Daughters of peerless dames,
Come with your mild acclaims,
Let their revered names
Dwell on your tongues.

From the Farmer's Library.

On the Importance of Draining Land.

We remember well the time when the idea of fertility and heavy products was so intimately and thoroughly blended with that of *moisture*, that wherever we saw a piece of land that was constantly *moist*, so that no water laid on its surface, we set down *that spot* as one that would not fail to bring a heavy crop—especially if grass; and we have our doubts whether there was not a time when this was the common impression. Inquiry, reflection and experience are, however, now doing for Agriculture what they have sooner done for other pursuits; and now, fortunately the *mind is brought to work at every turn*, and empiricism and prejudice are made to give way before investigation and proof.—Now the Farmer is taught by the exercise of his reason, and, even without knowing it, by the practical lessons of practical chemistry, that a *settled, abiding moisture* in land, resulting from some obstruction to the escape of water, either rain or spring water, is incompatible with the idea of *warmth* which is one of the indispensable conditions to the development and growth of a good crop. Hence, as the Farmer who walks or rides over his estate, and sees a sunken or a low spot, which in the driest weather shows signs of *constant* dampness, indicated by coarse aquatic grasses, or otherwise, he says to himself, "There is a portion of my farm which is dead and inert.—I must therefore contrive so to *drain it* that the water will not *settle* upon or in it, and thus give it life and activity. Then I shall have removed the only obstacle which prevents my obtaining a heavy crop either of *grain* or grass, than any other equal portion of my estate;—for the Farmer ought to lay it down as a rule, that even where he proposes to lay down his land in grass, it should yet be so well drained as to be well adapted to the growth of *grain*, and, if well dry, will always give, with equal richness, a better quality of cleaner and more valuable *hay*, than that which is too wet to produce grain. Let him who wants to see heavy crops of clean, nutritious hay, look at the Ox-bow, fortunately, hilly lands, such as George Paul, Esq., Gov. Howard's or N. Bosley's, on the Gunpowder, at Maryland. True, there are many fields that are well adapted to the growth, and produce *heavy crops*, of tobacco or grain, that would not yield, even at all events not more than one crop, of timothy, or herd's grass as it is called in different parts of the country; but that is owing, not to the absence of moisture, but to some other condition of the land—too much of one and too little of another kind of soil, and to other circumstances, not to the want of moisture. Moisture, it is undeniable; is essential to the growth of all vegetables, according to the laws of vegetable physiology, but not fixed, pent up moisture, in the place of that which is coming, should be free and natural. If we understand well too much on the subject (of draining,) it is because it is impossible to pass along through the country without having the conviction that it is idle to be sighing and scheming for more land, or repining at the inadequacy of their income, while they have already so many acres that lie waste and unproductive—paying interest but yielding no dividend, for want of draining, grubbing, cleaning and manuring.

Kennebec and Portland Railroad.

An adjourned meeting of the Kennebec and Portland Railroad Company, was held in this village on Wednesday, 7th inst. When the previous meeting was adjourned to that time, it was expected that the Report of the survey then in progress would be ready for the present meeting. But owing to the unfavorable weather that prevailed throughout November, the survey was not completed until Christmas, and of course it was impossible for the engineer to make up a report in season. The meeting, therefore, was occupied upon some important measures for an effective prosecution of the work, adjourned to February 11th. It is confidently expected that prior to that time the project of the road will be put in such a train as to ensure a successful and speedy execution of this important and desirable enterprise.

The grand questions of the feasibleness of the route, and the moderate cost of the road seem now settled; and as no reasonable and intelligent man can doubt that the business upon the road will be very great—sufficient indeed to ensure high dividends to the stockholders—it is to be hoped that the stock will be eagerly sought for at home. There is plentiful ability, it appears clear to us, to build it; and it is desirable that our wealthiest should secure to themselves the profits of the road, and not suffer them to be engrossed by acuter and more enterprising capitalists in other States.—*Gardiner Blade.*

EDUCATION CONVENTION.

A State Convention for popular education, was held at Augusta, Dec. 31, H. K. Baker of Hallowell in the chair, and W. W. Woodbury of Bath Secretary. Prayer by Rev. M. Thurston of Winthrop. In the course of the sessions, lectures were delivered by Mr. Brown of Gorham, on a model school for the education of teachers; by Mr. Chase of Fryeburg, on the importance and advantages of a Board of Education; and by Prof. Packard of Bowdoin College, on the importance of Classical Studies as a part of a system of Education.

A series of resolutions was freely discussed and adopted, recognizing the importance of an efficient system of Common Schools for the masses—the defect of existing schools and their remedies, by diffusing information, establishing a Board of Education, Teacher's meetings—County meetings of the friends of Education—public lectures on the subject, and the preaching of clergymen to their own particular societies, &c.

Messrs. A. Brown, S. P. Benson, A. S. Packard, Judge Johnson and P. Eastman, were appointed a committee to propose and present to the Legislature, a memorial, setting forth the defects of the present system of Common Schools, and suggesting such further legislation as will tend to improve and give greater efficiency to the system.

Messrs. D. Worcester, J. R. Abbot, and W. W. Woodbury were appointed a committee of correspondence, with power to call a future Convention at their discretion.

The Convention was honored by the presence, and enlightened by the wisdom of some of the most respected citizens of the State.

The Hutchinsons in England.

A letter dated Manchester, England, Dec. 3, says of these charming New England vocalists, now in that country:—

In the musical world here, the Hutchinson Family are gathering laurels, and gold, as well. Nothing, in the way, can exceed the delight they give an English audience. The sister's singing of Tennyson's sweetly pathetic songs, "I'm to be Queen of the May, Mother," and "Wake me early, Mother," was delicately beautiful. It was gratifying to me to see some of the leading features of John Bull, showing how deeply his heart was touched by the chaste melody of this simple but charming child of nature from the far-off mountains of N. England. A lady, sitting near me, expressed her own enthusiasm, by saying that the Queen would love her dearly. The railway song, "Clear the track for Emancipation," was received with a perfect uproar of applause. The Yankee ditty, "Away down East," brought into a glittering light all the mirthful feeling of the audience. I like their melody (in Georgian parlance) *a heap*, and have attended every since they have given here.

Hereafter hold your peace, and never again say I have no relish for music, because I am determined not to squander another dollar upon Ole Bull's fiddle strings.

Vaccination,---Small Pox.

Dr. Fahnestock, of Bordentown, in an article on the Small Pox and Vaccination, comes to the following positions as the result of his observation and experience:—

1. That vaccination is the best protection from small pox. It modifies the disease and prevents life, although it does not in all cases exempt entirely from an attack of variolous disease.

2. That re-vaccination becomes necessary to test the protection of the system.

3. That re-vaccination, an individual may have a reasonable certainty of exemption from an attack of variolous.

4. That re-vaccination should be resorted to by all persons upon whom it has not been repeated, whenever the small pox assumes an epidemic form; as the changes constantly taking place in the human system, make an individual liable to infection at one period who may have been exempt at another; and particularly as that liability is greatly increased by the existence of the variolous constitution of the atmosphere, which fans otherwise sporadic cases into epidemic prevalence.

From Nauvoo.—Instead of decreasing, it would appear that excitement is on the increase at the City of the Saints. As a great many business men are divided upon the subject of going to Oregon, the Lord has endowed them (they say) with the privilege of casting off their legitimate wives, and taking others to themselves. Crime has experienced little or no abatement. One O. P. Rockwell, who had been living with a woman who had deserted her lawful spouse for him, went with her to the latter's dwelling, and kept guard at the door, pistol in hand, while she went and robbed the house of such articles as she fancied most. This act was perpetrated in broad day light, in the eyes of the whole City, and yet was allowed to pass without comment.

Dry Goods.

C. LYFORD & CO. have just opened an unusually extensive assortment of seasonable DRY GOODS, comprising *every article in the line*, which will be offered at EXTREMELY LOW PRICES. The public will see our success equals our promises, which shall be duly recipocated by *selling* GOOD BARGAINS.

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NOTWITHSTANDING the boasting of empirics of great cures performed and forged certificates of them, yet their nostrums stink like those of their kind, in the great sea of oblivion. There is one medicine one for the searching sick, who are seriously wishing every gleam of hope that shines on their path. The Health Restorative has been imperceptibly advanced as the production of a nostrum, and time has proven that a false and false assumption has jewelled her reputation with immortality, and the caskets of those who have experienced the effect of this medicine. Its sovereign power is shown in the cure of complaints of the Liver and Lungs, Consumption, Coughs and Colds even in their greatest severity, Asthma, and Pain in the Breast and Side. It is invaluable in a remedy for these complaints, as its curative reduced and concentrated to the ultimate of their power, and so placed in such perfect combination that their several united force is experienced in one and the same time. It is not offered as a panacea, only for disease, but as a complete extermination of it, and a restorer to natural and blooming health. As all the testimony of unimpeachable witnesses is often insufficient to convince those who are determined to withstand the force of evidence, no matter how powerful, we earnestly request that they will make trial of the Restorative, and be convinced by actual experience. The safety of your life depends on the use of this medicine, whenever you are seized with a fatal malady, quick and fatal termination of your disease; but by its use you avail yourself of means which cannot disappoint, or delude you.

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Harness Twine	Do. do. Brown
Indigo	Tartaric Acid
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Lard Oil	Do. American
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THE LIBERTY STANDARD
IS PUBLISHED
Every Thursday Morning,
AT
AUSTIN WILLEY, Editor.

Communications for the Standard, to be addressed (post paid) to

Advertisements inserted at the usual rates.

NEWMAN & ROWELL, Printers,
Water Street, Hallowell.

TERMS.—Two Dollars per annum, or $1.50 during or within thirty days, invariably.

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